An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ

القران الحكيم 2:258

# Ahmadiyya Gazette Online

November 2024

## MY RIGHTEOUS SERVANTS

AHMADIYYA MUSLIM COMMUNITY
*United States of America*

Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)

# Ahmadiyya Gazette Online

United States of America

Views from the Ijtema
Majlis Atifal-ul-Ahmadiyya USA
Oct 11-13, 2024

**AHMADIYYA MUSLIM COMMUNITY**

*United States of America*

*Muslims who believe in the Messiah*
*Hazrat Mirza Ghulam Ahmad of Qadian*
*(May peace be on him)*

بسم الله الرحمن الرحيم


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INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN


September 19, 2024

Dear Members USA Jamā'at:

السلام علیکم ورحمة الله وبرکاته

I am reaching out to you to seek your assistance. As you are all aware, Hazrat Khalifatul Masih V Ayyadahullahu Ta'ala Be Nasrihil-'Aziz inaugurated the Fath-e-Azeem Mosque in Zion during his trip to the US. This was a historic event reminding us of the fulfillment of the prophecy of the Promised Messiah ('Alaihis-Salam). In addition to the Mosque, the original plan also included the building of a 70-foot-tall minaret, a replica of the Minarat-ul-Masih in Qadian. For various reasons, it could not be built at the time of the inauguration. The minaret construction has now begun. The cost of building the minaret is $800,000. However, before I ask you to donate to the construction cost of the minaret, I would like to give you a brief historical perspective of the Minarat-ul-Masih in Qadian.

The Promised Messiah ('Alaihis-Salam) announced in May of 1900 the plan to build a white minaret in Qadian next to Masjid-e-Aqsa to fulfill the Prophet Muhammad's (Sallallahu 'Alaihi Wa Sallam) prophecy. The initial cost was estimated to be 10,000 Rupees, but the Jamā'at lacked financial resources; and the majority of members had meager earnings. The Promised Messiah ('Alaihis-Salam) asked 101 of his companions to donate 100 Rupees each. Hazrat Ummul Momineen (Radiyallahu 'Anha), wife of the Promised Messiah ('Alaihis-Salam) donated 1,000 Rupees by selling her house in Delhi. The foundation stone was laid in 1903, but construction was halted after building six feet above the ground and was not finished in the life of the Promised Messiah ('Alaihis-Salam).

Hazrat Musleh Mau'ud, Khalifatul Masih II (Radiyallahu 'Anhu) restarted the project and the Minarat-ul-Masih, standing at 105 feet tall, was completed in 1915. 211 Ahmadis contributed 100 Rupees each and their names were engraved in memory of their hearkening to the call of the Promised Messiah ('Alaihis-Salam). 100 Indian Rupees at that time is worth $9,900 today after inflation adjustment. Many people among these donors had limited resources, but they were blessed with the wealth of love for Allah and His Prophet. There are a good number of Ahmadis in the United States who are descendants of those who contributed to the construction of the Minarat-ul-Masih in Qadian.

By the Grace of Allah, your worldly fortunes are beyond the imagination of your ancestors. There may be some among you who could individually fulfill the cost of building this minaret. But do we collectively possess that same spirit of giving and faith in the truth of the Promised Messiah ('Alaihis-Salam) which those 211 forefathers possessed? They came forward to fulfill a prophecy of

the Holy Prophet Muhammad[saw]. Will you follow in their footsteps and establish your own legacy in memorializing the truth of the prophecy of the Promised Messiah[as]?

I hope you will consider this request and spare some money for this noble cause. May Allah bless you. JazakAllah.

Wassalam,

Khaksar,

Mirza Maghfoor Ahmad

Amir Jama'at USA

P.S. The names of the 211 donors who contributed to the building of the Minarat-ul-Masih in Qadian will be posted on the Zion Project website so that you may trace your ancestors. (https://chanda.ahmadiyya.us/minaratul-masih-donors)

# Ahmadiyya Gazette Online

United States of America

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**Acronyms for salutations used in this publication**

| | |
|---|---|
| S.a./s: | ṢallAllāhu ‘Alaihi Wa Sallam (may peace and blessings of Allāh be upon him) |
| A.s./a: | ‘Alaih-is-Salām |
| R.a.: | Raḍiyallāhu ‘Anhu/‘Anha (may Allāh be pleased with him/her) |
| R.h.: | Raḥimahullāhu Ta‘ālā (may Allāh shower His mercy on him) |
| A.b.a.: | Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Azīz (may Allāh support him with His mighty help) |

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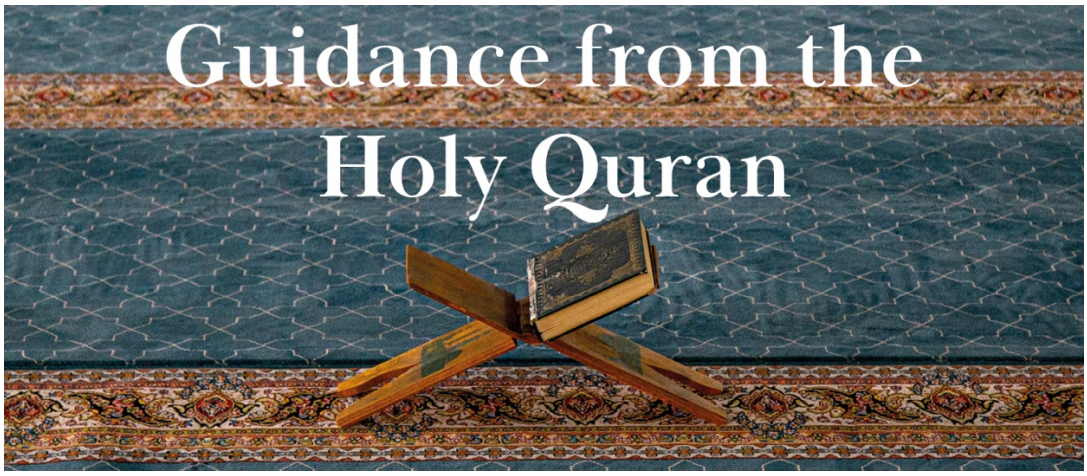
*Verse numbers in the references from the Holy Qur’ān count Tasmiya at the beginning of a chapter as the first verse.*

## Contents

Guidance from the Holy Qur’ān ..... 2
Guidance From the Holy Prophet ..... 2
Guidance from the Promised Messiah ..... 3
And Recite The Qur’ān Slowly And Thoughtfully ..... 4
Summary of Friday Sermon of Hazrat Khalīfatul-Masīḥ V—October 2024 ..... 5
Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) Mentions Aḥmadī Muslims of the US. ..... 7
Khilafat News ..... 8
International News of Aḥmadiyya Muslim Community ..... 15
The Sacrilege of Tombstones of Aḥmadiyya Graveyard in Khushab, Pakistan..... 19
Activities and News of the US Aḥmadiyya Muslim Community ..... 20
Some Prescriptions of the Holy Prophet..... 26
Remembering my Parents— Mohammad Abdul Sami Jadran and Syeda Bilquis Sadaqat Sami Jadran 27
From “Lata’if-i-Sādiq” by Shaikh Muhammad Ismai‘l Pānīpatī ..... 32
Fiqh Aḥmadiyya—The Islāmic Ṣalāt ..... 35

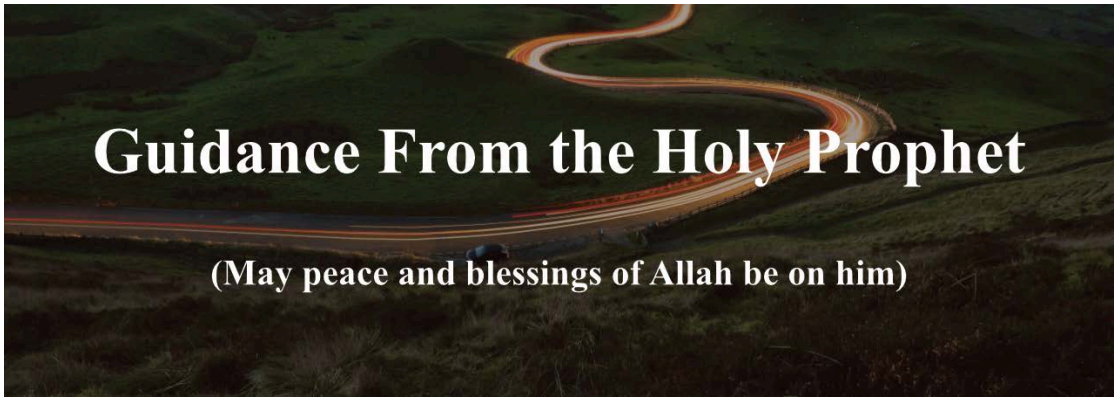



# Ayāt al-Kursi describes the Unity of God and His Great Attributes

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَیُّ الْقَیُّوْمُ۔ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۔ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ۔ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ۔ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۔ وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا شَآءَ ۔ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۔ وَلَا یَئُوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِیُّ الْعَظِیْمُ۔

**Translation:** Allāh — there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great. (English translation of the Holy Qur'ān (2[Al-Baqarah]: 256) by Hazrat Maulawi Sher 'Ali )

**Commentary:** This verse is known as آیة الکرسی (Ayāt al-Kursi) and is considered to be one of the most important verses, beautifully describing the Unity of God and His great attributes. The Holy Prophet is reported to have said that the Ayāt al-Kursi is the loftiest verse in the Qur'ān (Muslim). [The Holy Qur'ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (2[Al-Baqarah]: 256)]




# Ayāt al-Kursi is the leader of all the verses of the Holy Qur'ān

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هِيَ آيَةُ الْكُرْسِيِّ۔

Hazrat Abū Hurairah (may Allāh be pleased with him) relates that the Holy Prophet (may peace and blessings of Allāh be on him) said, "Everything has a pinnacle part, and for the Holy Qur'ān it is Surah al-Baqarah. There is a verse in it which is the leader of all the verses of the Holy Qur'ān and that is Ayāt al-Kursi." (Jami' at-Tirmidhi 2878) [Translated by the Editor, the Aḥmadiyya Gazette, USA)

# Āyat al-Kursi Gives the Proof of the Existence of the Universe's Creator

Now, it should be observed, in all fairness, the eloquence, subtlety, vigor, and wisdom with which the proof of the existence of the universe's Creator has been given in this verse, and vast meanings and subtle points of wisdom that have been encapsulated in a few words. The existence of a Creator—possessing perfect attributes—has been proven with such strong reasoning in the words, مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْض[whatsoever is in the heavens and whatsoever is in the earth] whose perfection and comprehensiveness have not been equaled by anything ever said by any philosopher.

On the contrary, philosophers of defective understanding do not even consider souls and bodies as created, and they remain unaware of the subtle mystery that true life, true existence, and true self-subsistence belong only to God. Man can learn this deep understanding only from this verse in which God states that, in reality, life and eternal existence belong only to Allah, who combines all perfect attributes in Himself. Except Him, nothing else enjoys true existence and true self-subsistence. This very fact has been presented as an argument for the need of a Creator of the universe and it is affirmed لَهٗ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضmeaning that, as the universe is neither really self-existing, nor self-subsisting, it necessarily requires an Originating Cause through which it obtained life and subsistence. It is necessary that such an Originating Cause should comprehend all perfect attributes and should be the Controller of the universe by His will; He should be Wise and the Knower of the unseen. And He it is who is Allah. In the idiom of the Holy Quran, 'Allah' is the name of the Being who is comprehensive of all perfect excellences. That is why in the Holy Quran the name 'Allah' is described as the noun that refers to all perfect attributes. At various places it is stated that Allah is He who is Lord of the worlds, is Gracious and Merciful, is the Controller of the universe by His will, is Wise, Knower of the unseen, All-Powerful, Eternal and Everlasting, and so on. Thus, it has become a well-established idiom of the Holy Quran that 'Allah' is the name of the Being who combines in Himself all perfect attributes. That is why this verse begins with the name of Allah and proceeds:

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ

Meaning that, the Sustainer of this transitory world is the Being who encompasses all excellences.

This indicates that it is incorrect to presume that certain things within this universe—which exhibits such orderly arrangement and perfect structure—can be the originating cause of others. On the contrary, for this wise enterprise, which is filled to the brim with wisdom, a Creator is needed who should exercise control by His will and should be Wise, All-Knowing, Ever-Merciful, Immortal, and should encompass all perfect attributes. So, He is Allah, who possesses the utmost perfection in His Being.

(Barāhīn-e-Aḥmadiyya, Part IV, English translation, pp. 321-323, Islam International Publications, UK (2016))

# Noon Sākin نْ and Tanwin

Noon Sākin نْ is a Noon (ن) free from any vowel. Noon Sākin occurs in nouns and verbs in their middle, and at the end. In prepositions and particles, it occurs at the end of the word. Noon Sākin has a Sukoon on it.

A double Harakat on a letter is called Tanwin (or Tanween). It is always on the last letter of a word. When there is a Noon Sākin or Tanwin on the last letter of a word, we need to look at the next letter following the noon Sākin or Tanwin, that is, the first letter of the next word. The letter that follows determines how the noon is pronounced, depending on the rule that applies. There are four rules and regulations governing the pronunciation of Noon Sākin and Tanwin.

1. Izhār
2. Iqlāb
3. Idghām
4. Ikhfā

## 1. Izhār:

Izhar means manifestation. If after Noon, Sākin and Tanwin appear any of the following six letters (ء،ه،ع،ح،غ،خ) or Hamzat-ul-Qātā (أ،ٱ،إ) then Noon sound should be pronounced clearly and without any sustained nasal sound.

مِنْ عِلْمٍ ـ اِنْ خِفْتُمْ ـ عَذَابٌ اَلِيْمٌ ـ شَیْءٍ عَلِيْمٌ

## 2. Iqlāb:

Iqlab means exchanging one letter for another one. If Noon Sākin and Tanwin appear before the letter (ب), then it will change into (م) sound with "Ghunnah." Ghunnah means to pronounce the sound of a letter from the nose. The Ghunnah will be prolonged for more than an ordinary Harakat (generally about about two seconds).

جَزَاءً ۢبِمَا ـ قَوْماً ۢبِجَهَالَةٍ ـ مِنْ ۢ بَعِيْرَةٍ

## 3. Idghām:

Idgham means to merge. If after Noon Sakin or Tanwin appears any of the following six letters (ن،و،ل،م،ر،ی), then Noon Sākin or Tanwin will be dropped due to the six letters. There are two types of Idgham.

### 3a. Idghām with Ghunnah:

If the Noon Sākin or the Tanwin is followed by one of the four letters (ن،م،و،ی), then make Idgham, and there will be a complete Ghunnah sound for more than an ordinary Harakat (generally about two seconds). Also, the Shaddah sign appears over the Idgham letter.

مَنْ يَّقُوْلُ ـ غِشَاوَةٌ وَّلَهُمْ ـ رَيْبٍ مَّمَّا

### 3b. Idghām without Ghunnah:

If the Noon Sākin or the Tanwin is followed by any of these two letters (ل،ر), there will be a complete Idgham without nasal sound. In this case, the sound of Noon or Tanwin will completely disappear.

هُدًى مِّنْ رَّبِّهِمْ ـ مِنْ لَّدُنْهُ ـ مِنْهُمْ مِّنْ رِّزْقٍ

**An Exception:** Noon, in only four words in the Holy Qur'ān, must be pronounced. No assimilation (Idgham) will take place because the Noon Sākin and a letter of Idghām occur together in the same word. For example,

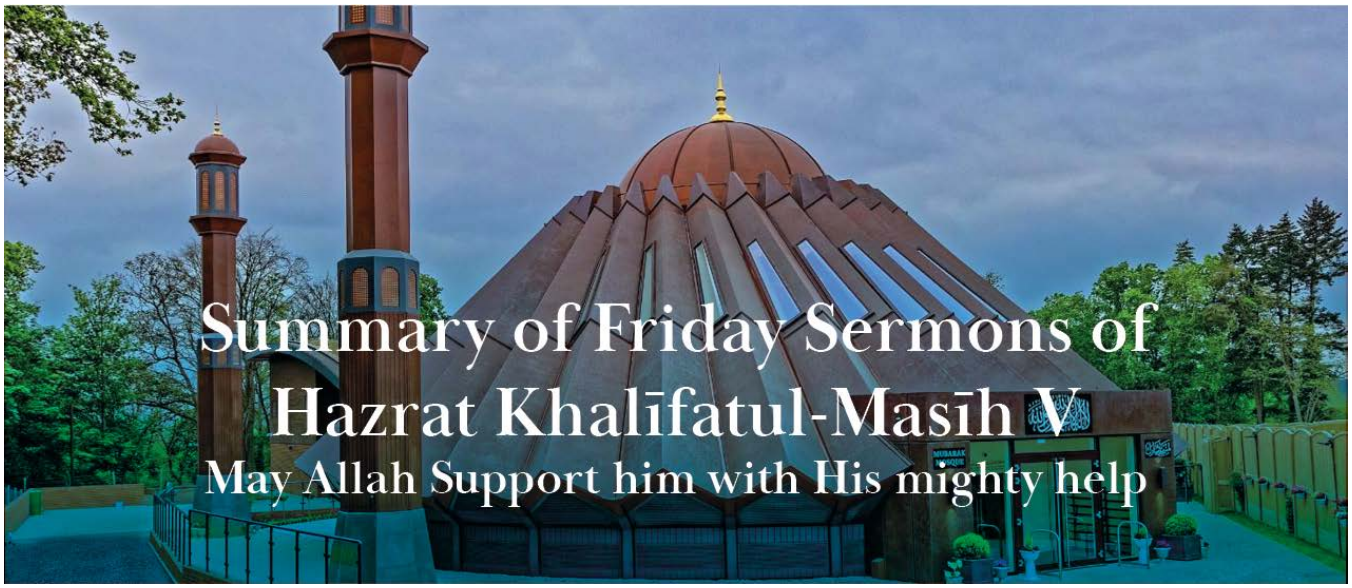
دُنْيَا ـ بُنْيَانٌ ـ صِنْوَانٌ ـ قِنْوَانٌ

## 4. Ikhfā:

Ikhfa means to hide or conceal. If any letter other than the six letters of Izhar (ء،ه،ع،ح،غ،خ) and letters of Idgham (ن،و،ل،م،ر،ی), and the letter Ba (ب) follows a Noon Sakin or Tanwin, then the nasal sound of Noon or Tanwin is suppressed and moved towards the next letters. In this state, the sound of Noon or Tanwin is not sharp, but only nasal sound remains.

اَنْفُسَهُمْ ـ طِيْنٍ ثُمَّ ـ مَنْ دَسّٰهَا

(Qudratullah Ayaz, Milwaukee)




# October 2024

## 4 October 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) continued mentioning incidents relating to the Battle of the Ditch.

The disbelievers vowed to wage a fierce attack on Muslims. They surrounded the ditch before sunrise, tried to cross the ditch, and launched countless arrows towards Muslims. It was on this day that the Muslims were unable to offer their prayers on time. The Holy Prophet (may peace and blessings of Allāh be on him) continued praying for three days for God's help.

Na'im bin Mas'ud became Muslim, but he did not disclose this to the disbelievers. He told Banū Quraizah that the Quraish would go after the battle and you would be at the mercy of Muslims. So, they should demand to hand over about seventy men as hostages. The Quraish disagreed with the proposal. Banū Quraizah refused to fight Muslims as the next day was Sabbath Day. This strategy worked very nicely.

God helped the Holy Prophet by way of a severe storm, which drove away the disbelievers from the planned attack and whithered away. The Holy Prophet had a revelation that the enemy had fled as a result of an act of God. (Edited from the summary prepared by the Review of Religions, 4 October 2024)

## 11 October 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) said he would continue mentioning incidents relating to the Holy Prophet (may peace and blessings of Allāh be on him) during the Battle of the Ditch.

After the miraculous victory in the battle, the Holy Prophet said that the Muslims would go out towards the Quraish, but the Quraish would never again set out against the Muslims. This bore true because, after this, the Quraish never again found the strength to set out against the Muslims, whereas the Holy Prophet was ultimately victorious when he set out for the Conquest of Mecca.

The Holy Prophet went home, and a man came and called him out. The Holy Prophet was informed that though he had taken his armor off, the angels had not yet removed their armor. The Holy Prophet was then told that he should turn his attention towards the Banū Quraizah. When the Holy Prophet went back inside, Hazrat 'A'isha (may Allāh be pleased with her) asked who that was, to which the Holy Prophet responded that it was the angel Gabriel. Thereafter, the Holy Prophet announced that the Companions should set out towards Banū Quraizah.

Hazrat 'Ali (may Allāh be pleased with him) was sent with a contingent ahead of the army, and the Holy Prophet (may peace and blessings of Allāh be on him) followed.

When Hazrat 'Ali reached there, instead of expressing remorse and seeking forgiveness and mercy for their treachery and rebellion, the Banū Quraizah openly abused the Holy Prophet and used vile language against the blessed wives of the Holy Prophet as well.

The Muslims circled the Jewish fortress, fired arrows, and threw stones, while the Jews did the same from their fortress. However, the continuous shower of arrows from the Muslims made the Jews realize that

their defeat was certain, so they stopped firing their arrows and requested to negotiate. The Holy Prophet accepted, and the Jewish people sent a representative. (Edited from the summary prepared by the Review of Religions, 11 October 2024)

## 18 October 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) said that the Ahmadiyya Muslim Community in the UK will be holding an event on 19 October 2024 to commemorate a hundred years since the foundation stone of the Fazl Mosque was laid. The event will be attended by non-Aḥmadīs and neighbors.

Hazrat Khalīfatul-Masīḥ V said that the Fazl Mosque is significant because it was the first mosque of the Ahmadiyya Community built in a predominantly Christian nation. The opponents of Ahmadiyyat say that Ahmadiyyat was established by the British; however, it is strange because, in that case, this Community, which was supposedly established by them, came to their country and highlighted the weaknesses of their faith and promoted the beautiful teachings of Islam.

Hazrat Khalīfatul-Masīḥ said that other mosques in London do not spread the true message of Islam, of peace, love and harmony, as is spread from the mosques of the Ahmadiyya Muslim Community. Furthermore, these other non-Ahmadi mosques are funded by other foreign bodies or governments. However, the Ahmadiyya mosques are built as a result of the financial contributions and sacrifices made by Aḥmadīs. Due to these financial sacrifices, many other mosques have also been built in England and many other Western nations.

Hazrat Khalīfatul-Masīḥ V said that the Promised Messiah (may peace be on him) said a great deal about the spread of Islam Ahmadiyyat in the West, which serves as the basis for our efforts in propagation. The Promised Messiah said with reference to, "The sun shall rise from the west," that it was revealed to him that those Western nations that are engulfed by the darkness of disbelief will be enlightened by the light of Islam.

Hazrat Khalīfatul-Masīḥ said that on 19 October 1924, the Second Caliph (may Allah be pleased with him) laid the foundation stone of the Fazl Mosque. He highlighted that a mosque does not belong to any person; rather, it belongs to God. He quoted the following Qur'anic verse, "And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples." (2[Al-Baqarah]: 115) (Edited from the summary prepared by the Review of Religions, 18 October 2024)

## 25 October 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) said that when the siege reached its pinnacle, the Banū Quraizah decided to agree with the Holy Prophet (may peace and blessings of Allah be on him) and they came down from their fortress. Hazrat Sa'd bin Mu'adh (may Allah be pleased with him) was made the judge to decide about the Jews of Banū Quraizah. The Jews were imprisoned while the women and children were kept to one side. The Muslims seized everything stored in the fortress. The Jews repented and asked for forgiveness.

Hazrat Sa'd announced his verdict that the men of Banū Quraizah should be sentenced to death while their women and children should be held captive. Their wealth should be distributed, and their homes should be given to the migrants so that they would not remain dependent on the natives of Madinah. The same decision was revealed to the Holy Prophet in the morning. The Holy Prophet said that the verdict was a divine decree.

The men of the Jews were sentenced to death, and women and children were made captive. The spoils were distributed. Among the captive women was a lady named Raihanah, who was freed by the Holy Prophet and then married her. (Edited from the summary prepared by the Review of Religions, 25 October 2024)

The full original text of Friday Sermons by the Aḥmadī Muslim Caliphs is available in print in Al-Fazl International and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons.

Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

## Hazrat Khalīfatul-Masīḥ V leads the funeral prayer in absentia of the following members of the US Jamā‘at.

### Zia-ud-Din Ahmad

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) led the funeral prayer in absentia of Zia-ud-Din Ahmad of the USA, who passed away on 18 August 2024 at the age of 91 years. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157)].

In addition to holding a senior position in the government of Pakistan, he had also been a diplomat of the United Nations for Eastern Europe and Africa. He was the author of many books. He was a learned, generous, patient, compassionate, pious and sincere man. The deceased was a Mūṣī. He is survived by his wife, a daughter, three sons, and nine paternal and maternal grandchildren.

### Riaz Ahmad Hanjra Ibn Ahmad Bakhsh Hanjra

Riaz Ahmad Hanjra Ibn Ahmad Bakhsh Hanjra of the USA passed away on 25 July 2024 at the age of 93. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157)].

In the early 1950s, he, with his father, pledged allegiance at the hands of Hazrat Khalīfatul-Masīḥ II (may Allah be pleased with him). The family of the deceased belonged to Kot Qazi (near Rabwah) and Bhawana, Jhang. After he graduated from the Agricultural University Faisalabad, he took up government service and worked as a horticulturist at Ayub Agriculture Research Institute Faisalabad. He got married in October 1953. In 1967, he was sent to Bahrain by the Government of Pakistan, where he did development work in the field of agriculture for seventeen years until 1983. During this period, he had the opportunity to play an important role in the establishment of Ahmadiyya Jamā‘at in Bahrain and was able to serve as a national president. In 1983, he was arrested for about two months and was sent back to Pakistan. He was charged with keeping Jamā‘at literature, records of donations of local members, and Jamā‘at correspondence from his house. After returning to Pakistan, he continued his government service. He retired in 1991 and moved to the United States in 1994.

By the grace of Allah, the deceased was a sincere and active member of the Jamā‘at and used to pay Chandajat regularly. He used to listen to Friday sermons of Hazrat Khalīfatul-Masīḥ regularly. He was regular in attending Friday prayers at the mosque and other programs of the Jamā‘at. He is survived by his wife, two sons, and four daughters.

May Allah grant forgiveness to all the deceased and place them close to their loved ones. May Allah grant patience to his family members and enable them to keep their virtues alive. Āmīn

(Translated by the Editor of the Aḥmadiyya Gazette, USA, from the website of Al-Fazl International, 14 October and 23 October 2024)

# Elevate worship, strengthen morals, and embody truth.

## Hazrat Khalīfatul-Masīḥ V addresses Majlis Khuddāmul-Aḥmadiyya, UK, Ijtima 2024

Majlis Khuddāmul-Aḥmadiyya UK convened their annual Ijtima in Kingsley, Hampshire, from 20-22 September 2024. Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) addressed to conclude the Ijtima.

Hazrat Khalīfatul-Masīḥ V led all present in taking the Khuddāmul-Aḥmadiyya pledge. Abdul Quddus Arif Ṣadr Majlis presented the report. The theme of Ijtima was "Muhammad (may peace and blessings of Allah be on him), the Perfect Preacher." The total attendance at this year's Ijtima was 7,545. Hazrat Khalīfatul-Masīḥ awarded 'Alam-i-In'ami for Khuddām and Aṭfāl to the winning qiadats.

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) said, "Undoubtedly, when a community's youth embrace its values and strive to fulfill its objectives, that community thrives and progresses."

Hazrat Khalīfatul-Masīḥ (may Allāh be his Helper) mentioned the year 1938 when Hazrat Khalīfatul-Masīḥ II (may Allāh be pleased with him) founded Majlis Khuddāmul-Aḥmadiyya with the inspiration that all Aḥmadī youth and boys would excel in the observance of their faith, improve their moral standards, elevate their worship of Allāh and build a stronger connection with God.

The Promised Messiah (may peace be on him) condemned falsehood in the strongest terms. He said that worldly people believe that they cannot survive without lies. However, this is a reprehensible belief. On the other hand, we cannot survive without the grace and mercy of God Almighty.

Hazrat Khalīfatul-Masīḥ admonished that if we eliminated falsehood from society, the conflicts that threatened the world would eventually come to an end. All of you should collectively pledge to eradicate all traces of dishonesty from your lives.

Hazrat Khalīfatul-Masīḥ then shed light on the importance of obedience to Khilafat. Simply, it is to convey the commands of Allāh the Almighty and his Noble Messenger (may peace and blessings of Allāh be on him) because the Khalīfah -e-Waqt will never give any instructions or statement contrary to the commands of Allāh the Almighty and the Holy Prophet." He advised all those present to offer five daily prayers, as the attendance in the mosques was reported unsatisfactory. (Edited from Al-Ḥakam, 22 September 2024)

# Good habits must be permanent features of our lives.

## Hazrat Khalīfatul-Masīḥ V addresses Lajna and Nāsirat, UK, Ijtima 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) addressed to conclude the Ijtima of Lajna Imā'illāh and Nāsirat-ul-Aḥmadiyya on 28 September 2024.

Hazrat Khalīfatul-Masīḥ V led all present in taking the pledge, which all Lajna Imā'illāh members repeated.

Ṣadr Lajna Imā'illāh UK presented a report on the Ijtima. The theme for this year's Ijtima was "Call unto the way of thy Lord with wisdom and goodly exhortation." (16[An-Nahl]: 126).

This year, Nāsirat introduced new features, such as a special science show of experiments, an exhibition showcasing Tabligh-related topics such as the signs and truthfulness of the Promised Messiah (may peace be on him), and female role models from early Islam. Regional and local awards were also distributed.

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) said that with the grace of Allāh, Lajna Imā'illāh UK was holding its Ijtima as well as Lajna Imā'illāh Bangladesh who were joined via live stream.

Events such as the Ijtima were held in the Jamā'at for the spiritual, moral, and physical betterment of its members. Unfortunately, today is a day when people pursue materialism as their life goal, an insatiable desire. As Aḥmadī Muslims, it is our duty to not just protect ourselves from this worldly race but to inspire the coming generations to pursue a relationship with Allāh. We have a duty to illuminate those around us with the light of Islam's teachings – an immense responsibility that rests on the shoulders of every Aḥmadī man and woman. The cause of all disputes, whether on a personal or community level, is that people have forgotten their Lord, and this distance is only growing. Money and wealth have now become their gods.

Worldly people have long been degrading women in unimaginable ways. Nowadays, intelligence agencies have been found to use women, using them as bait to lure men into compromising situations. These tactics are used to extract classified information and forge deals through coercion. So, those nations that claim to stand for women's rights think nothing of demeaning women by using them to fulfill their economic and other interests. It lies on Aḥmadī women to stand for human rights by observing the highest standards of values.

Aḥmadī women must always try to serve their community but also work towards protecting the coming generations – something that can only start in one's home. Women have the power to transform the dynamics of their households positively but also in a negative manner. They can, if not careful, cause rifts and discord within the family unit.

Within the wider society, Aḥmadī women ought to use their voices and skills to promote peace and harmony as opposed to discord. The free intermixing, without any degree of restraint, that we see widespread today has corroded the fabric of society. This has also affected some of our own Aḥmadī men and women, who, through their own naivete, have forged relationships that they deem harmless but are, in fact, harmful.

Thus, Aḥmadī women and girls should always maintain appropriate boundaries with men so that their modesty and dignity are never compromised or questioned. Due to Allāh's sheer grace, most Aḥmadī women and girls comprehend the value of these Islamic principles. They recognize and proudly affirm the value of protecting their modesty and prioritizing their faith and bond with Allāh overall world matters. Nonetheless, the world is so immersed in immorality and vice that supreme caution and a constant effort are required to protect oneself.

At all times, be mindful that attaining God's grace and pleasure is the principal objective of a believer. Thus, every Aḥmadī man and woman should strive to preserve their chastity at all costs. Your target should be to excel in righteousness and goodness purely for the sake of attaining God's pleasure.

Further, it should not be that good habits and qualities come and go like the wind; rather, every virtue we adopt – whether linked to fulfilling the rights of the worship of Allāh or serving humanity – should become a permanent feature of our lives. If we have noble aspirations, then we will continue to climb the ladder of spiritual success. Lajna must strive for this.

Strive to increase your religious knowledge and understanding and remain constantly focused on the moral upbringing and futures of your children, ensuring that they learn the best morals and develop a sincere love for their faith.

The hearts of every Lajna member should be restless and filled with profound sorrow, observing how mankind is rapidly moving away from Allāh the Almighty. Indeed, this should be a cause of desperate heartache for every Aḥmadī, and we must strive to arrest this moral and spiritual decline.

Thus, consider it your sacred duty to enlighten and convince others that true salvation lies solely in servitude and devotion to God

Almighty. In the Holy Qur'ān, Allāh has laid out specific attributes of a believing woman. They are fully obedient to Him and reject all forms of shirk – associating partners with Allāh. Indeed, shunning shirk is the bedrock of our faith, yet sometimes, without realizing it, a person becomes guilty of it. So, we must remain ever vigilant against it to safeguard ourselves. For this, worship of Allāh is necessary and keeping His various attributes in mind. While ensuring that they gain secular education, they must ensure that their religious knowledge is also increasing. This will lead to a righteous society in the world.

Hazrat Khalīfatul-Masīḥ said that all Aḥmadī women had pledged to obey any *Ma'ruf* decision made by *Khalīfah.* This means they should follow any directive given by Allāh and His Prophet (may peace and blessings of Allāh be on him). It requires women to follow all teachings of the Promised Messiah (may peace be on him). Always remember that our mission is to create a pure and righteous society that will be a means of peace and security for the world and filled with love and compassion. Let there be no doubt that when Allāh's blessings descend upon a person, it is akin to that pure rain that pours abundantly from the heavens, revitalizing even the dryest and most barren of lands into a vibrant tapestry of lush green.

May Allāh the Almighty enable all of us to reform ourselves and to live our lives by the true teachings of Islam. (Edited from Al-Ḥakam, 28 September 2024)

## Live up to the title of "Nahnu Anṣārullāh (نَحْنُ أَنْصَارُ اللهِ)"

### Hazrat Khalīfatul-Masīḥ V delivers the concluding address of Majlis Anṣārullāh, UK, Ijtima 2024

From 27-29 September 2024, Majlis Anṣārullāh UK held its annual Ijtima in Kingsley, Hampshire. On the final day, Hazrat Mirzā Masroor Ahmad, Khalīfatul-Masīḥ V, may Allāh be his Helper, graced the occasion and delivered an address on 29 September 2024 to formally conclude the event.

Hazrat Khalīfatul-Masīḥ V led all present in taking the Majlis Anṣārullāh pledge.

Sahibzada Mirzā Waqas Ahmad, Ṣadr Majlis Anṣārullāh UK, read the Ijtima report. He presented a brief account, highlighting key aspects of this year's Ijtima. Then, Hazrat Khalīfatul-Masīḥ awarded 'Alam-i-In'ami for the winning qiadat of the year.

Hazrat Khalīfatul-Masīḥ V began by saying that Majlis Anṣārullāh Belgium is also holding its annual Ijtima simultaneously and prayed for the attendees.

Hazrat Khalīfatul-Masīḥ V highlighted the challenges posed by modern society, where inappropriate liberalism and vain pursuits are increasingly promoted under the guise of freedom and progress. In such a context, the responsibilities of Majlis Anṣārullāh – comprising mature and experienced members of the Jamā'at – have increased significantly.

Hazrat Khalīfatul-Masīḥ spoke at length about the importance of creating homes filled with love, affection, and peace, explaining that these virtues would flow from the home into society. He shared the guidance of the Promised Messiah on the respectful and kind

treatment of women, reminding the Anṣār of an incident where the Promised Messiah had raised his voice slightly to his wife and then spent a long time in prayer, seeking forgiveness and offering charity.

Hazrat Khalīfatul-Masīḥ explained that they bear a great responsibility in the upbringing of their children. He stressed that their conduct and behavior, particularly towards their wives and relatives, would leave a lasting impression on their children. If children witness conflict or harshness in the home, it could drive them away from the values of faith, leading them to seek comfort elsewhere, which might expose them to negative influences.

Hazrat Khalīfatul-Masīḥ emphasized the need for patience and forgiveness within the Jamā'at. He cited the teachings of the Promised Messiah on the importance of developing tolerance and letting go of grievances. He noted that holding grudges or escalating minor disagreements could lead to wider social discord and damage the unity of the Jamā'at.

The Promised Messiah said,

> "Take heed and remember that God does not like such behavior. You who hold a relationship with me—and who do so only for the sake of God—ought to do good to those who do good and forgive those who do evil." (Malfūẓāt [English], vol. 1, p. 201)

The Promised Messiah's mission, he reminded the Anṣār, was based on two overarching principles: the Oneness of Allāh and living with kindness and sympathy for others. If members of the Jamā'at adhered to these values, they would set an example for the wider world, showcasing the true teachings of Islam.

The Promised Messiah said,

> "I have spoken many times before about the mutual concord and love that ought to prevail within our community. I have stated that you all ought to remain reconciled and united.

The Messenger of Allāh, peace and blessings of Allāh be upon him, has said that you ought to love one another and pray for each other even without the other's knowledge. If an individual prays for someone without their knowledge, an angel says:

> "May it be so for you as well."

What an outstanding thing, indeed!

Remember! Unity is a miracle. Remember! Until each and every one of you likes for your brother what you prefer for yourselves, you are not from among my community. Such a one suffers misfortune and trial. He shall not meet a good end. I am about to prepare a book in which all those people who cannot control their emotions will be separated. People fight over trivial matters. For example, one person says that a certain performer jumped ten yards and another person will begin arguing on this point, and this then leads to malice. Bear in mind that a sign of the Mahdī is that hatred would be dispelled. Now, will this sign not be fulfilled? Indeed, it will. So why do you not show forbearance? It is a fact in medicine that sometimes a disease cannot be cured until various other ailments are treated. Through my person, a righteous community will be established, God-willing.

Hazrat Khalīfatul-Masīḥ addressed the dangers of becoming overly attached to material wealth and worldly pursuits. He shared the Promised Messiah's teachings on how greed and worldly desires can create a metaphorical hell in this life.

Hazrat Khalīfatul-Masīḥ placed great emphasis on the importance of adhering to the Holy Qur'ān, advising members of Majlis Anṣārullāh to make it their constant source of guidance. He echoed the Promised Messiah's teaching that the Holy Qur'ān is the ultimate tool for spiritual success and that other religious texts, while important, should not overshadow it. The Holy Qur'ān, he said, contains within it all the knowledge and guidance required for living a righteous life, and it is only through acting upon its teachings that one can attain true success.

Concluding his address, Hazrat Khalīfatul-Masīḥ emphasized the importance of unity within the Jamā'at. He reminded the Anṣār that the success of the Jamā'at's mission depends on the collective effort of its members. Only through cooperation, teamwork, and shared commitment to the cause can the Jamā'at achieve its goals. He urged Anṣār to live up to their title of "نَحْنُ أَنْصَارُ اللهِ" (We are the helpers of Allāh) by working together with dedication and a spirit of service. Hazrat Khalīfatul-Masīḥ V said,

> "When we have called ourselves Anṣārullāh and have raised the slogan "نَحْنُ أَنْصَارُ اللهِ" (We are the helpers of Allāh), then we must make every possible effort to fulfill the rights of being part of the Community of the Promised Messiah and being the Anṣārullāh [that is, Helpers of Allāh]."

He concluded by praying for the success of the Jamā'at, for their ability to fulfill the pledge of allegiance, and for the spread of peace and harmony within society. "May Allāh the Almighty grant us the ability to transform our own conditions, to strive to bring about a change in the conditions of our children, to keep the environment of our homes peaceful, and to maintain peace in our society. We

should be the bearers of peace and security for the world. We should strive to turn this world towards recognizing God, to raise the banner of the Holy Prophet (may peace and blessings of Allāh be on him) in this world, and to bring the world under the shade of his flag. May Allāh enable us to always remain such Anṣār. Āmīn."(Edited from Al-Ḥakam, 4 October 2024)

## Learn and act on the teachings of the Holy Qur'ān

### Hazrat Khalīfatul-Masīḥ V meets Aṭfāl from Norway

Thirty-six members of Majlis Aṭfāl-ul-Aḥmadiyya, Norway, met with Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) at Islamabad, UK on 6 October 2024. After recitation from the Holy Qur'ān and poem and Qasidah from the Promised Messiah (may peace be on him), Aṭfāl asked various questions to Hazrat Khalīfatul-Masīḥ.

On using artificial intelligence (AI), Hazrat Khalīfatul-Masīḥ explained that nothing is inherently good or bad; it is people who make things so. He explained,

> "Even when a child is born, they are neither good nor bad. The Holy Prophet Muhammad (may peace and blessings of Allāh be on him) said that it is their environment – their parents and the people around them – that makes them good or bad. If they receive a good upbringing, they become good; if not, they may turn out bad. If you have good friends, you will become good. If your friends are bad – those who waste time, watch films, are constantly on social media, and neglect their studies – you will become like them. AI can be used for good purposes in certain areas, but relying entirely on it is not appropriate because it lacks human understanding. It needs thorough review and editing. He gave a humorous example of a mistranslated Urdu couplet of Mirzā Ghalib to illustrate how AI can produce nonsensical results without human oversight. It should be used within limits and under control. Misusing it to spread misinformation or harm others is wrong. Khalīfatul-Masīḥ encouraged Aḥmadīs to research AI and utilize it for good purposes that benefit humanity."

Another Tifl asked why Allāh, being Almighty, needs angels. Hazrat Khalīfatul-Masīḥ explained:

> "While Allāh is All-Powerful, He has established a system in which angels carry out various tasks assigned to them. He drew an analogy to a king who, despite having supreme authority, appoints ministers to perform different duties. Similarly, Allāh has created angels and Prophets to implement His commands and convey His messages."

A Tifl asked, "How he could become a good Waqf-i-Nau."

Hazrat Khalīfatul-Masīḥ referred to a sermon he had delivered on this topic and encouraged him to obtain it from his Secretary, Waqf-i-Nau. The key points are to have faith in Allāh, worshipping Him by offering the five daily prayers, reading the Holy Qur'ān daily along with its translation, and acting upon its teachings.

A Tifl asked, "How he could avoid social media after receiving an iPad at school."

Hazrat Khalīfatul-Masīḥ said that inappropriate websites are usually blocked at schools. He advised him to ask his parents to ensure that any unsuitable content is blocked and to use the device only for educational purposes. He cautioned against the negative effects of inappropriate content and emphasized the importance of resolving not to engage with such

material. He encouraged focusing on learning beneficial things and maintaining good morals. (Edited from Al-Ḥakam, 9 October 2024)

## Ahmadiyya Muslim Community holds centenary event of Fazl Mosque in London, UK

### Hazrat Khalīfatul-Masīḥ V addresses the "Islamic light in the West, a century of spiritual Revival" event on 19 October 2024 to commemorate the milestone.

Exactly one hundred years ago, on 19 October 1924, the foundation stone for the Fazl Mosque was laid by Hazrat Khalīfatul-Masīḥ II (may Allah be pleased with him) on his landmark visit to the UK.

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ
There is none worthy of worship except Allah, Muhammad is the messenger of Allah
وَاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا
And all places of worship belong to Allah; so call not on anyone besides Allah (Holy Quran 72:19)
مسجد فضل لندن
The Fazl Mosque
The first Mosque in London
(built in 1924)
امن است در مکان محبت سرائے ما

It was the first mosque to be built in London and quickly became a hub for spreading Islam in the West. It brought to life two significant prophecies – the Holy Prophet's (may peace and blessings of Allah be on him) words of "the sun rising from the West" and the vision of the Promised Messiah (may peace be on him), in which he saw himself in London delivering an English address on the truth of Islam.

The Fazl mosque was built almost entirely from funds collected by women of the Jamā'at who contributed whole-heartedly. The event was attended by journalists, academics, media representatives, and politicians, among other esteemed guests. The Exhibition, organized by the History Department of Jamā'at UK, highlighted Hazrat Khalīfatul-Masīḥ II's tour to the UK in 1924.

The first guest speaker was Chris Cotton DL, His Majesty's Deputy Lord Lieutenant for Greater London. He spoke about the historical importance of the 1924 journey and read out an excerpt of the second Caliph speaking to the English press in which he presented the mission of the Ahmadiyya Muslim Community – to establish virtue in the world and bring mankind closer to its creator. The second Caliph expressed to the press his desire that the English press may help this cause. Chris

reflected that since then, the Jamā'at has played a pivotal role in spreading the Islamic message of peace and serving humanity.

The Reverend Jonathan Sedgwick, Archdeacon of Southwark, congratulated the Jamā'at and said it was most befitting for the first mosque to be built in London, the most diverse city in the world. Fazl Mosque plays a key part in this diversity, and he said that if we are to safeguard the future of the world, it is vital that we embrace one another.

The third speaker was Fleur Anderson, MP for Putney, Southfields and Roehampton, and Minister for Northern Ireland. As the local MP of the Fazl Mosque area, she said it was a great privilege to work closely alongside the Ahmadiyya Muslim Community. She was especially impressed by the Lajna Imā'illāh, the women's chapter of the Community, at how much they had sacrificed for their faith. This was in special reference to how the women sold their jewelry to raise funds to build the Fazl Mosque and said that this was an inspiration to everyone.

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) delivered the keynote address via video link from Islamabad, UK. He expressed profound gratitude to Allah the Almighty for the opportunity to celebrate this momentous occasion. He stated,

> "Today, with profound gratitude to Allah the Almighty in our hearts, we are holding this reception to mark and celebrate the centenary of the foundation stone laid at the Fazl Mosque in London. The reception or events associated with our mosques are entirely unlike worldly functions as they are free from all material objectives or pursuits. A mosque is a spiritual sanctuary where individuals congregate to worship Allah the Almighty five times a day to foster spiritual growth and moral development."

Hazrat Khalīfatul-Masīḥ highlighted the increasing materialism in today's world, where money and power often overshadow spiritual and moral values. He noted that in such times, the mosque's importance becomes even more pronounced for those who believe in God and strive to remain close to Him.

> "Today we live in an age of rampant materialism, where money and power reign supreme. Increasingly, people are turning away from God Almighty, rejecting His very existence, and forsaking moral values. At such a time, the light and value of a mosque shine even brighter for a religious person who believes in God and who trembles at the mere thought of moving away from Him."
>
> "So, today, as we celebrate 100 years since the laying of the foundation stone of the Fazl Mosque, Ahmadi Muslims must reflect upon these objectives. Only by fulfilling our responsibilities to both God and humanity can we truly honor the purpose for which this mosque was built."

He reiterated a fundamental Islamic principle taught by the Holy Prophet Muhammad (may peace and blessings of Allah be on him):

> "A beautiful Islamic principle taught by the holy founder of Islam, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, is that a true believer loves for others what he loves for himself. This guiding principle requires those devoted to God to strive to ensure their every movement and act is a source of benefit for others."

Delving into the history of the Ahmadiyya Muslim Community, Hazrat Khalīfatul-Masīḥ (may Allah be his Helper) spoke about the Promised Messiah (may peace be on him) and his mission to revive the true spirit and teachings of Islam.

> "In terms of this country, it was through a dream that Allah the Almighty gave the Promised Messiah, peace be upon him, glad tidings of divine help, assuring him of divine help and informing him that people in this country would be receptive to his message. Narrating his dream, the Promised Messiah, peace be upon him, said: 'I saw that I was standing on a pulpit in the city of London and was pronouncing upon the truth of Islam in the English language in a very logical and well-reasoned manner."

Sharing profound excerpts from the address delivered by Hazrat Khalīfatul-Masīḥ II (may Allah be pleased with him) during the foundation stone laying ceremony, Hazrat Khalīfatul-Masīḥ highlighted the timeless messages of unity, tolerance, and peace.

Hazrat Khalīfatul-Masīḥ II said:

> "Today, we have gathered here for a unique venture: to lay the foundation stone for a building that is being constructed solely to remember and submit in servitude to that Supreme Being Who has created all the worlds. Those who enter it, shall, regardless of their nationality, the government they live under, or the language they speak, unite and come together as one."

Addressing the current global situation, Hazrat Khalīfatul-Masīḥ expressed deep concern over the

prevailing unrest and conflicts, "Unquestionably, we live in an era of profound turmoil and find ourselves amidst a storm of unrest and global conflict. Across the globe, wars are raging, lives are being tragically lost in unimaginable numbers, and we are witnessing a blatant disregard for the rights of Allah the Almighty and the rights of humanity."

He called upon humanity to recognize their shared Creator and work together to extinguish the flames of war and conflict.

In the end, Hazrat Khalīfatul-Masīḥ V led all the attendees in silent prayer, after which dinner was served. (Edited from Al-Hakam, 19 October 2024)

## Ride4Peace: Cycling from Glasgow to Islamabad

Majlis Anṣārullāh UK's cycling tour across Europe aims to promote peace, harmony, and respect. This year, the campaign began from Glasgow on the early morning of 5 September 2024, heading towards Islamabad, UK. 20 cyclists from across the UK participated, cycling 600 miles in six days.

A day prior, Majlis Anṣārullāh Scotland hosted a reception for the riders at the Baitur Rahman Mosque, Glasgow. The event drew politicians, interfaith leaders, Police Scotland, and friends of the Jamā'at, attended by sixty guests.

The event started with a brief introduction of the event by Ahmad Owusu Konadu, chairman of Beacon of Peace Scotland. An introductory video about Aḥmadiyya Jamā'at was played, followed by an introduction to Majlis Anṣārullāh, UK Cycling Club tours. The guests who spoke at the event included Cllr Gordon Pryde of Scottish Labor, Councillor for Dunfermline North; Cllr Philp Braat of Scottish Labour, Councillor for Anderston/City/Yorkhill ward; and Commander Dave Pinder of the Royal Navy in Scotland. The concluding address was delivered by Ḥāfiẓ Ijaz Ahmad, Chairman of Majlis Anṣārullāh, UK Cycling Club, followed by a vote of thanks from Dr Abdul Hayee, Regional Amīr of Scotland. The event concluded with a silent prayer. (Arshad Mehmood Khan, Scotland Correspondent, Al-Ḥakam, 20 September 2024)

## Aḥmadiyya Muslim Community, Mexico, holds its fifth Annual Convention.

Aḥmadiyya Muslim Community, Mexico, held its fifth Annual Convention on 16-17 August 2024 at the Baitul Afiyat Mosque in Mexico City. It was attended by members from Mexico City, Merida, Queretaro, and Chiapas, along with guests from the USA and Guatemala.

The opening session commenced with a recitation from the Holy Qur'ān with Spanish translation, followed by a poem. The session was presided by Abdul Sattar Khan, who is currently serving as a missionary in Costa Rica and Colombia. Noman Rana, Missionary, and President of Aḥmadiyya Jamā'at, Mexico, presented a

brief introduction to the convention and its purpose. Then, the special message from Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) with its Spanish translation was presented. This was followed by a speech about the early life of the Holy Prophet Muhammad (may peace and blessings of Allāh be on him) and a presentation about financial sacrifice. A fund-raiser was organized for the mosque to be built in San Cristobal de las Casas, in the state of Chiapas. A question-and-answer session was also held.

On the second day, there were speeches and presentations on the attributes of the Holy Prophet Muhammad (may peace and blessings of Allāh be on him) and the Promised Messiah's (may peace be on him) love for the Holy Prophet. After that, a question-and-answer session was held.

The concluding session was held after the lunch break. Two speeches were delivered on the life of the Holy Prophet (may peace and blessings of Allāh be on him), followed by messages from respected guests who had been invited from different walks of life, such as government officials, religious leaders, and educators. The convention concluded with a silent prayer.

The total attendance this year was above a hundred, out of which the majority were local members. (Report by Noman Rana, Missionary and President, Aḥmadiyya Jamā'at, Mexico, Al-Ḥakam, 11 October 2024)

## Ahmadiyya Muslim Community Ireland holds the twenty-second Annual Convention 2024

Ahmadiyya Jamā'at Ireland held its 22nd annual convention on the theme of "Khilafat" on 24-25 August 2024 on the west coast of Ireland in Galway. The convention coincided with Jalsa Salana Germany, and so all the attendees of the convention were fortunate to listen to the live addresses of Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper).

In the first session, a special message from Hazrat Khalīfatul-Masīḥ V was read.

The first speech of the session was delivered in Urdu by my humble self on "The Institution of Wasiyyat and Spiritual Revolution." Arrangements were in place for all attendees to listen to the English or Urdu translation of all speeches. The second speech was delivered by Sadr Majlis Khuddāmul-Ahmadiyya Ireland, Dr. Rizwan Ahmad, on "Navigating Love, Faith and Marriage."

This year, several dignitaries attended the convention, including the Assistant Commissioner for An Garda Síochána, TD for Galway West, and Deputy Mayor of Galway. A special video introducing the Ahmadiyya Muslim Jamā'at was played, which, alongside its global efforts, also provided a snapshot of the activities the Jamā'at has been doing in Ireland. Some of the dignitaries were allowed to say a few words and those who could not attend also sent video messages, which were played on the screen.

TD Éamon Ó Cuív said, "I do salute the charitable work that you do as a community. […] If we follow your route, the world will be a much better place. It has been my particular honor to meet His Holiness several times both here in Ireland, both in Galway and Dublin and in London. He is truly an inspiring person with a clear vision of God's mission and is an outstanding voice for peace."

Deputy Mayor Níall McNelis remarked, "I am especially moved by the motto that lies at the heart of this gathering, 'Love for All, Hatred for None.'"

The third session of the convention began with a recitation from the Holy Qur'ān, followed by a poem and three speeches. The first speech was delivered by Mutaraf Ahmad in English on "Our Pledge: Raising the flag of Ahmadiyyat aloft in every corner of the world" on the second day. The second speech was delivered in Urdu by Dr Mamoon Rashid on "Progress of Islam Ahmadiyyat in the Golden Era of fifth Khilafat." Thereafter, the Missionary-in-Charge, Ibrahim Noonan, delivered an English speech on "The Rope of Allah: How Khilafat strengthens our relationship with the Divine." (Report by 'Atta-ur-Rahman Khalid, Missionary, Ireland)

## Aḥmadiyya Muslim Community, Suriname, holds its forty-third Annual Convention.

Aḥmadiyya Muslim Community, Suriname, held its forty-third Annual Convention on 20-22 September 2024 at the Nasir Mosque Headquarters. The convention's theme was “The decline of world peace and appeal for reformation by the Spiritual Leader of the Aḥmadiyya Muslim Jamā‘at.”

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) graciously sent a special message for the Annual Convention.

On the first day, Lajna Imā’illāh held its program in parallel. During the speeches on all three days, it was emphasized how religion contributes to the development of society. The President of Suriname Jamā‘at, Samseerali Sheikh-Alibaks, addressed the gathering and underlined the importance of brotherhood, compassion, and peace as prescribed by Islam.

The dignitaries who attended the convention included Ministers of Economic Affairs, Entrepreneurship, and Technological Innovation, the Minister of Defense, and representatives of various social and religious organizations, including the Indigenous Platform for Unity and Solidarity (ESAV) and the Indigenous Peoples’ Collective Suriname Foundation (IKSUR). [Laiq Ahmad Mushtaq, Missionary-in-charge, Suriname, Al-Ḥakam, 11 October 2024]

## Ahmadiyya Muslim Community Canada holds its seventh Francophone Annual Convention at An-Nusrat Mosque in Montreal

Ahmadiyya Jamā‘at Canada held its seventh Francophone annual convention on 14 and 15 September 2024 at the An-Nusrat Mosque in Montreal, Quebec.

The geographical immensity of the Canadian territory necessitated two English-speaking Jalsas to facilitate accessibility for the majority of Jamā‘at members that are spread throughout the vast country. Francophone Jalsa originated in 2018 to cater to the needs of the increasing number of members in Quebec, the main French-speaking province of Canada.

There were speeches on the first day on “Guidance of Khulafa” by Raza Shah, “Qur’ān’s Blueprint for a Fulfilling Life” by Sajid Muslun, “Exploring gender identity through an Islamic lens” by Abdool Hamid Abdool Rahman, and “What is the pleasure of life if He is not found?” by Missionary in-charge Canada, Abdul Rashid Anwar.

There were speeches in the second session on “A religion without prayer is not a religion” by Imourane Chados, “Truthfulness of the Promised Messiah” by Luqman Ahmad, “Objectives and benefits of financial sacrifice in Islam” by Mohamed S Boodhun, and “The Khalifa is appointed by God” by Ilyas Himmich.

The second day of the convention began with Tahajjud and Fajr prayers, followed by dars. The formal session commenced with a recitation from the Holy Qur’ān, followed by an Arabic Qasidah in praise of the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

Four speeches were delivered on the second day “The Power of Prayers in Our Age” by Nabil Ahmad Mirza, “Ahmadiyyat’s Services to the Cause of Muslim

Ummah" by Asif Arif, "The Leader of the World Peace: The Holy Prophet Muhammad" by Markaz representative Ataul Quyyoum Joomun, and "Identity of Ahmadi Muslims: Leaders to Humanity" by Nai'b Amīr Jamā'at Canada, Mubarak Ahmad Sharma.

City Councillor for the district of Marie-Clarac, Abdelhaq Sari, paid tribute to the local Ahmadi Muslims for their unwavering engagement in serving Humanity, saying, "I have great respect for my sisters and brothers in the Ahmadiyya Community; they are committed to helping those in need."

The convention was attended by 969 people, including 83 non-Ahmadi guests. Thousands of members benefitted from the proceedings via live broadcasts on YouTube and multiple social media posts. (Report by Syed Mukarram Nazeer, Canada Correspondent)

## Ahmadiyya Muslim Community Sweden holds the Annual Convention 2024 at the Nasir Mosque in Gothenburg

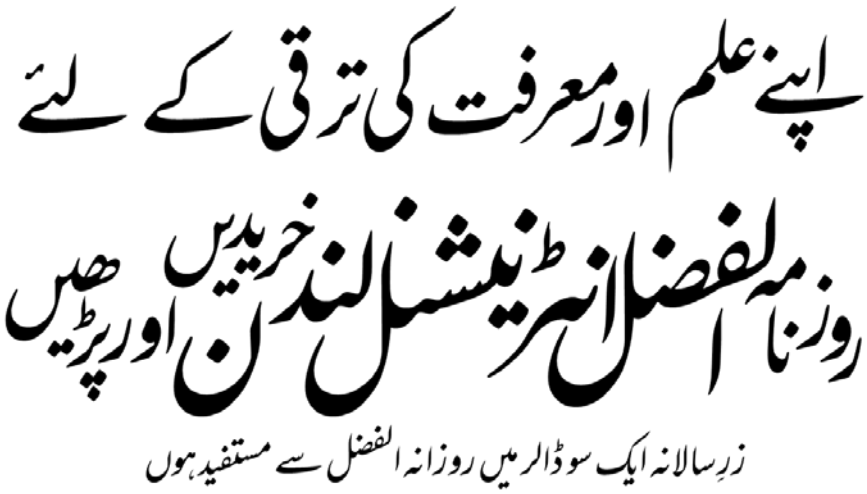
Ahmadiyya Jamā'at Sweden held its Annual Convention on 21-22 September 2024 at the Nasir Mosque in Gothenburg, attended by guests from all across Sweden, with some guests traveling more than 1500 kilometers from the northern parts of the country.

In the inaugural session, a special message from Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) was presented by Wasim Ahmad Zaffar, Amīr Jamā'at Sweden. The message contained guidance on attaining the purpose of the annual convention and the importance of Tabligh.

During Jalsa sessions, various speeches were held on topics such as proof of the existence of God, the importance of Salāt, and the integration of Muslims in Western society. The second session was attended by external guests who were allowed to express their sentiments. All guests commended the atmosphere, as well as the efforts of Ahmadiyya Jamā'at to spread peace.

On the second day, presentations were held, one being on the Tabligh efforts of Jamā'at Sweden. An "Amin" session was held where six children were invited to recite a portion of the Holy Qur'ān.

The convention was attended by eight hundred and forty-one people, which is a significant increase from last year. The whole event was broadcast live by MTA Sweden studios. (Report by Kashif Virk, Missionary, Sweden)

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# The Sacrilege of Tombstones of Aḥmadiyya Graveyard in Khushab, Pakistan

Al-Fazl International of 7 October 2024 reports:

The opponents of Aḥmadiyya Jamā'at are forcing the administration in Pakistan to remove the sacred writings from Aḥmadiyya graves at Roda, District Khushab, Pakistan.

Some unknown assailants entered the Aḥmadiyya graveyard in Roda, District Khushab, Pakistan, and broke many tombstones from the graves of Aḥmadīs on 30 September 2024.

Counter Terrorism Department, Special Branch, and SHO of Police Station, Mithanwala, were approached and were informed about the incident accordingly. The officials visited the Aḥmadiyya graveyard and took pictures of the broken tombstones. They also gathered the broken pieces of the tombstones and took them away.

The Aḥmadiyya Muslim Community of the area is desperately trying to lodge an official complaint against the culprits.

Religious extremists have mobilized against Aḥmadiyya Jamā'at to erase the sacred writings on the graves of Aḥmadīs in Pakistan. There are reports of such hate crimes from different districts of Pakistan every day. Extremist elements are promoting religious intolerance, which poses a serious threat to Pakistan's society. There is a need for the government to take effective measures against these extremist elements. If these militants are not stopped, they will target people of every sect in Pakistan. (Translated by the Editor, Aḥmadiyya Gazette, USA from the report published in Al-Fazl International, 7 October 2024)

## Ms. Camille Cain, younger sister of the assailant who martyred Dr. Muzadffar Ahmad of Detroit, in 1983, apologizes on behalf of her family.

The younger sister of William A. Cain, who martyred Dr. Muzaffar Ahmad on the 8th of August 1983, came to Mahmood Mosque in Rochester Hills, Michigan, on 10 August 2024 to extend an apology on behalf of her family for the hurt and loss that her brother had caused to the family and the community of Dr. Muzaffar Ahmad Shaheed. Ms. Cain recently found out about the Aḥmadiyya Muslim Jamā'at in Detroit. She wrote a letter requesting to visit in person and apologize on behalf of her family for the loss and hurt her brother had caused Dr. Muzaffar Ahmad Shaheed and the Aḥmadiyya Muslim Community.

*From the desk of*
*Camille S. Cain*
*(787) 307-8865*
*cscain93@gmail.com*

Greetings.

My name is Camille Cain. I am the sister of William Cain, the same who hand was in the horrific crime against Dr. Shaheed and your community on August 8, 1983.

Is there any way I can meet with your community, Dr. Shaheed's widow, Asiya Shaheed, and their son Ghazanfar? I would like to sincerely apologize on behalf of my family (myself, my mother, and my father), and ask for your forgiveness.

I no longer live in the States (I live in Puerto Rico) but I have no problem flying there to meet with any or all of you.

I wish I could tell you I have answers. I don't. My brother and I (and quite honestly, my family and I) had not been close since I was about 11 or 12 years old (around 1970).

I want to come to tell all of you face-to-face how deeply sorry I am that my brother caused such a horrific crime against Dr. Shaheed's family your community.

Please feel free to reach out to me and let me know if anything can be arranged.

Sincerely,

Camille S. Cain

Camille S. Cain

*"My philosophical conviction is that we did not come to keep the world as it is. We came into the world in order to remake the world. We have to change it."*

*Paulo Freire (1921 - 1997)*

Mr. Maqbool Tahir, President of the chapter, provided brief details of the events that led up to the fateful day of August 8, 1983. He said,

> "I want to express my deepest appreciation to you for coming here today. We recognize that this must have been an incredibly difficult step for you to take and it is something we don't take lightly, which requires a great deal of courage, humility, and strength. Your presence here clearly acknowledges the pain our community experienced and speaks volumes of your family's desire to seek reconciliation and understanding. We understand that you are not responsible for your brother's actions, but your willingness to come forward and face the community he harmed many years ago is a significant gesture of goodwill. It shows that you and your family don't shy away from taking accountability for those actions and you seek to make amends in the sincerest way possible. As a community, we believe in the power of forgiveness."

Ms. Camile Cain was then invited to speak to the community.

Ms. Cain started by saying,

> "I am not quite sure where to start."

She was in a very somber mood and frequently paused during her apology. She said,

> "Forty-one years ago, on Thursday, all of this happened while I was living in New York at the time of the incident. This is not something I take lightly; this is not something my family took lightly. With this incident, I ended up losing my entire family over time because it was just too much to bear."

She continued,

> "I don't have any answers; I don't know why. Those were the choices he made. On behalf of my family, my mother, my father, and myself, the only thing that I can ever say is how deeply sorry all of us are that this tragedy happened to your community. He was not raised in a family where there was strife, there were no guns, there were no knives. He came from a loving household. He made a choice that made a devastating difference."

She further said,

> "Even though this happened 41 years ago, it is still something I have carried with me, and I am grateful for this opportunity to come before you to apologize. It will never be forgotten on my end, and I know it will not be forgotten on your end either."

Then, the floor was opened to questions from the community members. Answering one of the questions, Ms. Camile stated that the MTA documentary on Dr. Muzaffar Shaheed was forwarded to her by her daughter, which resulted in her decision to reach out to the community for an apology.

In the end, Missionary Faran Rabbani wrapped up the program with his remarks and silent prayers. In his remarks, he quoted,

> "A few days after the martyrdom of Dr. Muzaffar, Hazrat Khalīfatul-Masīḥ IV (may Allāh shower His mercy on him) highlighted how radical clerics are using American soil to indoctrinate Americans, promising them paradise if they kill Aḥmadī Muslims."

The missionary also thanked Ms. Camile on behalf of the Aḥmadiyya Muslim Community and prayed for Ms. Camile that may become the beginning of a beautiful journey and that may Allāh show her many more signs of His divine grace. (Report by Muhammad Ahmad, Secretary Tabligh, Detroit, MI)

## AMC Connecticut CT participates in Waterbury Annual Gathering

## The Auxiliaries of Milwaukee, a Chapter of the Aḥmadiyya Muslim Community, celebrate Family Day.

Majlis Anṣārullāh, Majlis Khuddāmul-Aḥmadīya, and Lajna Imā'illāh Milwaukee arranged a Family Day on 14 September 2024 at Root River Parkway. The day was arranged by Anṣār. It was a very successful and entertaining event. The program started with Anṣār and Khuddām playing Toba. Anṣār also played soccer and badminton, while Khuddām and Aṭfāl enjoyed volleyball and kickball games.

Lajna enjoyed a wonderful day and brought everyone together. Kids ran around playing games. Mūṣīcal chairs were arranged by Lajna which was appreciated. There was a competition of races.

A BBQ lunch prepared by Anṣār was served. Anṣār held a walk during the picnic. Large members of Milwaukee Jamā'at also gathered and enjoyed the beautiful weather/food and socialization. Ẓuhr and 'Aṣr prayers were offered in congregation at the picnic point in an open place that was led by the Regional Nāzim Anṣār Zeeshan Virk. (Report by Qudratullh, Milwaukee)

## AMC Connecticut CT launches new billboard

By the grace of Allāh, AMC Hartford's Jamā'at/Majlis is launching a new and improved Billboard Campaign for the next 12 weeks on the biggest Interstate highway in CT state. The project shall reach over 1.5 million In-Sha-Allāh. (Report by Saeed Mustafa, Publication Secretary, Connecticut CT)

## AMC North Jersey participates in the Jersey City Street Fair

North Jersey Jamā'at was blessed with the opportunity to participate in the Jersey City Street Fair on 21 September 2024. This has been our most successful street fair to date. Jersey City is a very diverse city in Northern New Jersey. We had visitors from Burkina Faso, Senegal, India, Pakistan, Peru, Puerto Rico, and the Dominican Republic. People showed a lot of interest in knowing about Islam. Planning on following up with ten individuals who left their contact information for an ongoing dialogue. Roughly 10-12 visitors showed interest in participating in a group session to help answer their questions at the mosque, however, so far, two have registered. (Report by Publication Secretary, Connecticut)

## Khuddām and Anṣār from Queens and Bronx distribute food under Humanity First and New York City Bank.

Khuddām and Anṣār from Queens and Bronx, New York, successfully distributed food to the needy on 28 September 2024. May Allāh reward all the volunteers abundantly for their efforts and dedication. (Report Shoeb Abulkalam, Publication Secretary, New York)

## Ahmadiyya Muslim Community Columbus, Ohio, holds Tabligh Bookstalls

Ahmadiyya Muslim Community, Columbus, Ohio, held Tabligh bookstalls at the games and Union of Ohio State University (OSU). Flyers were distributed at flea markets, street corners, and homes. Greeting cards were mailed in the neighborhood of Bait-un-Nasir mosque, Columbus, Ohio. The report is for September and October 2024. (Report Affan Arshad, Columbus, Ohio)

## Ahmadiyya Muslim Community Augusta, GA, holds a bookstall

Ahmadiyya Muslim Community Augusta, GA, conducted a Tabligh book stall on 19 October 2024. They distributed eighty flyers and five books. A guest purchased a copy of the Holy Quran. (Report Abdul Naseer, Publication Secretary, Augusta, GA)

## Muhammad Javed Iqbal Vance passes away.

Muhammad Javed Iqbal Vance, brother of Muhammad Zafar Iqbal, President of Buffalo Chapter, passed away on 25 July 2024. In 2015, he was diagnosed with progressive supranuclear palsy (a progressive neurological disorder). His health gradually deteriorated and he passed away in a hospital in Hamilton, Ontario, Canada.. Inna Lillāhi Wa Innā Ilaihi Rajiʿoon. [(Surely, to Allāh we belong and to

Him shall we return. (Al-Baqarah 2:157)]

On September 21, 2024, the funeral prayer in absentia of Muhammad Javed Iqbal Vance was led by Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) at Masjid Mubarak Islamabad, UK. He had the honor of being a classmate of Khalīfatul-Masīḥ V (may Allāh be his Helper)

Javed Vance was a Mūṣī. He was a devoted Aḥmadī and had a deep love for Khilafat. He was a regular in daily prayers. Malik Lal Khan, Amīr Canada, visited Javed Vance during his illness and sent a personal letter of condolence to the family at his demise.

Our maternal great-grandfather Chaudhary Sultan Ahmad (may Allāh be pleased with him) of Deriwala, Tehsil Batala, District Gurdaspur, India, was a companion of the Promised Messiah (may peace be on him).

Muhammad Javed Iqbal Vance was born on 15 May 1950. He was second among five siblings. He attended his high school at Ta'līm-ul-Islām High School, Rabwah, in 1966 and his F.Sc. from Ta'līm-ul-Islām College Rabwah in 1969. Javed Vance was an excellent basketball player and got admitted to Engineering University Lahore on a game basis in 1969. He graduated as a civil engineer in 1974 and took a job in WAPDA Pakistan. He was a loving father and caring husband. He loved to help with household chores like cleaning, cooking, and helping kids get ready. During his service in Pakistan, he lived in Rabwah with his family. He was active in the Jamā'at and helped members who approached him for any help, particularly related to the WAPDA Department.

Javed Vance was mindful of the rights of relatives, near and distant, particularly the ones economically hard-pressed. He would help such families and particularly remember them at festivals like 'Id and give Eidi to kids. Those kids, now grown-ups, still remember and appreciate those acts of kindness. He would periodically come to Rabwah to see his family and routinely visit all relatives.

In 2008, Javed Vance had the blessing of performing Umra along with the entire family.

Javed Vance was a very close friend of Naseer Ahmad Bunda of Rabwah, who was also a very good basketball player. Hazrat Khalīfatul-Masīḥ the III (may Allāh shower His mercy on him), out of affection, had given Naseer Ahmad the nickname Bunda, after the name of then-famous Pakistani hockey player Naseer Bunda.

Javed Vance was much liked, rather loved, by his colleagues. One of his professional colleagues, his overseer Mumtaz Bhatti, considered him as his family member. During Javed Vance's posting in Bhalwal Sargodha, local clerics tried to humiliate him which was quashed by his friend Mumtaz Bhatti.

Whenever I (Zafar Iqbal) visited Pakistan, Javed Vance would pick me up from the airport. On one such visit, I got an upset stomach. Javed Vance called Sahibzada Mirzā Farid Ahmad, son of Hazrat Khalīfatul-Masīḥ III (may Allāh shower His mercy on him), who is my classmate. He treated me with homeopathy medicine.

Javed Vance took early retirement as Superintendent Engineer in 1997 and moved to Canada with family. Like most immigrants, he went through some strenuous economic circumstances. He was an active member of the Canada Jamā'at and a ready volunteer whenever needed. He actively served the Jamā'at in different capacities. He served as Officer/In charge of Jalsa Gah from 2002 to 2003 at the Annual Jalsa Canada.

He is survived by his wife, Sabahat Javed Vance, three sons, Nasir Javed Vance, an Accounts Executive, Mohsin Javed Vance, a CPA, Annas Javed Vance, a civil engineer, two daughters, Saira Javed Vance, a Supply Chain manager and Maira Javed Vance, a civil engineer. All family members are Mūṣīs and active in Jamā'at.

May Allāh, in His infinite mercy, grant him forgiveness, elevating his spiritual station in paradise. Āmīn! (Zafar Iqbal, President Buffalo Chapter, New York)

## Syeda Bilquis Sadaqat passes away

Syeda Bilquis Sadaqat Sami Jadran, wife of the late Mohammad Abdul Sami Jadran of Virginia, passed away in Virginia on 20 September 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]

Syeda Bilquis was a devout Aḥmadī Muslim lady and a mūṣīyya. She was committed to her five daily prayers, Tahajjud, and fasting. Her unwavering love for Khilafat was truly exemplary. She was the daughter of Syed Saeed Khalid and Iqbal Begum of Karachi, Pakistan, and was the great-granddaughter of Hazrat Munshi Abdur Rahman (may Allah be pleased with him), one of the 313 Companions of Promised Messiah, peace be on him. Hazrat Munshi Abdur Rahman (may Allah be pleased with him) was the father of Hazrat Amtullah Begum (may Allah be pleased with her), who was my mother's grandmother. She was also the revered daughter-in-law of Dr. Mohammad Abdul Qadeer (Shaheed) of Qazi Ahmed, Sind, Pakistan. For nearly nine years, she faithfully visited and cared for her husband, a stroke patient, during

his time in a rehab center in Arlington, Virginia, before he passed away in 2016. Her unwavering dedication as a wife, mother, and grandmother is a testament to her loving and nurturing spirit.

When my siblings and I were young in Karachi, Pakistan, she regularly took us to Jumu'ah prayers at the Ahmadiyya Hall, walking there each Friday. During Ramadan, she made sure we attended Dars, Iftar, and *Tarāvīḥ* together at the Mosque, which became our daily routine for that Holy month. Later, in Rabwah, Punjab, Pakistan, she took on the role of Sihhat-e-Jismani Secretary of her Halqa, and then she came to the USA. Throughout her life, she volunteered for Jamā'at work whenever the need arose and contributed to various schemes with donations, giving whatever, she could.

Throughout her life, she demonstrated patience and perseverance in all life's challenges and provided invaluable advice to Lajna, whether in Karachi, Rabwah, or the USA, and even to neighboring women who were not Aḥmadīs.

She is survived by her three children: Nasir Sami Jadran of Virginia, Khalida Samina Jadran of Canada, and Sami Fakhra Jadran-Ireland of Maryland. She also leaves behind seven grandchildren.

We beseech Allāh, the Most Merciful, to grant her high station in Jannah and envelop her in His infinite mercy. May Allāh provide solace to all her family members. Āmīn. (Forwarded by Sami Kakhra Jadran-Ireland of Maryland)

# Some Prescriptions of the Holy Prophet

**(may peace and blessings of Allāh be on him)**

**Narrated by Hazrat Khalifatul-Masih V, may Allah be his Helper**

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) said,

> "When the Holy Prophet (may peace and blessings of Allāh be on him) visited patients, he would sometimes suggest some prescriptions. They are recorded in Aḥādīth. Let me mention a few of them. This is evidence of how much the Holy Prophet cared about patients. He also took care of their treatment, food, etc., and also treated some diseases."

## Kalonji (کلونجی)

Umm-ul-Mu'minīn Hazrat 'A'isha (may Allāh be pleased with her) narrates that she heard the Prophet (peace and blessings of Allāh be upon him) say that Kalonji (کلونجی), black seeds or Nigella Indica seeds) cures and gets rid of every disease except death. (Bukhari, Kitab-ut-Tibb (Chapter on medicine), Bab: al-Ḥabbat-is-Saudā (Black Seed))

## Fig

A prescription is mentioned in a narration that the Holy Prophet (peace and blessings of Allāh be upon him) said,

> "Eat figs. This fruit is the best among fruits. If I say that a fruit has been sent down from Paradise, I would say that figs are the fruit of Heaven that do not contain endocarp (گٹھلی) . So, eat it because it cures piles and it is also beneficial in the disease of gout. It is good for those who suffer from gout disease."

(Kanz-ul-'Ummāl, the book of Medicine, Chapter I, al-Fasl-ul-Awwal. At-Tīn min al-Ikmāl, Ḥadīth No. 28280)

## Raisins

Then, there is the mention of another prescription. Raisins are mentioned that they should be used because they remove bitterness, remedy mucus, strengthen nerves, remedy numbness, and improve morals. It comforts the heart and removes sorrow. (Kanz al-'Ummāl, Book of Medicine, Chapter I, al-Fasl-ul-Awwal, al-Zabeeb, Ḥadīth No. 28265)

Many people have experimented with this. Some have taken raisins after dipping in rose water which resulted, by the grace of God, in the opening of heart vessels that were blocked while medical doctors were prescribing bypass operations. Many people have told me about their experiences about it.

## Olive Oil

Then there is a mention of massaging with Olive Oil that cures seventy diseases, including leprosy. Olives should also be eaten. (Kanz al-'Ummal, the book of Medicine, Chapter I, al-Fasl-ul-Awwal, Miscellaneous things, Hadith No. 28299)

## Soft pudding (کھیر) prepared with honey and flour

It is narrated by Hazrat 'A'isha (may Allāh be pleased with her) that she heard the Holy Prophet say that a soft pudding (کھیر) prepared with honey and flour comforts the patients and the bereaved people. The pudding comforts the patient's heart and removes some of his sorrow. (Bukhari, the Book of Medicine, Bab al-Talbinti Lil-Mareeḍ)

## Dates

Then the Holy Prophet said about dates that it should also be taken. Dates cure Colic disease. (Kanz al-'Ummal, the Book of Medicine, Chapter I, Al-Bab al-Awwal. Al-Fasal al-Awwal al-Tamr, Ḥadīth No. 28195)

## Cow's milk but avoid eating its meat

There are many prescriptions, and I describe here another. The Holy Prophet said,

> "Cow's milk should be drunk because it is a medicine and its fat and butter has a healing power, but one should avoid eating its meat because there is some kind of disease in it."

(Kanz al-'Ummal, the Book of Medicine, Chapter I, Al-Fasl al-Awwal, Milk, Ḥadīth No. 28210)

The Holy Prophet (peace and blessings of Allāh be upon him) had immense love, affection, and sympathy for mankind and creatures. His heart was brimmed with sympathy, because of which he was always worried about how he would benefit Allāh's creation. May Allāh bless this Prophet (peace and blessings of Allāh be upon him).

May Allāh enable us to recite Ṣalāt 'Alan-Nabi [Durūd] and pray for blessing for the Holy Prophet. May Allāh enable us to follow this path and follow his pieces of advice so that we, too, can serve His creation.

(Khutbat-e-Masroor, vol. III, pp. 245-248, Friday Sermon 15 April 2005. English translation by the Editor, the Aḥmadiyya Gazette, USA)

# Remembering my Parents— Mohammad Abdul Sami Jadran and Syeda Bilquis Sadaqat Sami Jadran

**Sami Fakhra Jadran-Ireland, Lajna Imā'illāh, Maryland, USA**

It was a seemingly typical summer day in August, but one moment made it unforgettable: my Abū Jan hugged us warmly and said, "Allāh Ḥāfiẓ" at Karachi airport. I was only four years old, too young to visualize that he was leaving for the US, and I wouldn't see him for a long time. He had not even thought that he would be going for nine years. I remember watching the airplane take off, unsure if it was his or another, but as days turned into years, I didn't see my Abū Jan for what felt like an eternity.

I learned about him primarily through my mother, Syeda Bilquis Sadaqat Sami Jadran, and my paternal grandparents, Dr. Mohammad Abdul Qadeer Jadran (Shaheed) and the late Ghulam Fatima Bibi. My Abū Jan assisted my grandfather with Tabligh work in the villages and helped manage his land while residing in Qazi Ahmed town in the Nawabshah District of Sind before relocating to Karachi. My mother mentioned that before their marriage, under the guidance of the Khalifa of the time, my Abū Jan undertook Waqf-i-Ārḍī in Bangladesh for approximately six months. My sister, Khalida Samina Jadran, who has contributed significantly from her memories, shared that when East and West Pakistan separated, East Pakistan declared its independence and became Bangladesh. As per the instructions of Hazrat Khalīfatul-Masīḥ III (may Allāh shower His

mercy on him), he returned despite flight delays.

Nine years later, a momentous event unfolded on a summer day. My Ammi Jan, siblings, and I boarded a train from Rabwah to Karachi, accompanied by his sister, Amtullah Khanum, and her son. Our hearts were brimming with excitement and gratitude to Allāh for reuniting us with our father. To our astonishment, we met him on the platform of Karachi's train station as he had returned from the US. The happiness that enveloped us was indescribable. It was a reunion that filled our hearts with an overwhelming sense of joy and gratitude to Allāh Ta'ālā. Abū Jan had come to take us with him to the USA.

When I was four, my grandfather began receiving ominous letters from extremists in Sind, Pakistan. Although I was oblivious at the time, I now ponder whether this influenced my father's decision to remain in the USA permanently. Before we all relocated to the USA, my father paid his respects at the graves of his father, Dr. Abdul Qadeer Shaheed, and his uncle, Dr. Abdul Qadoos Shaheed, at Behishtī Maqbarah, Rabwah, four years after their martyrdom. I can only imagine the torrent of emotions he experienced, knowing his family members were taken away due to hatred towards Aḥmadīs.

The persecution of the Aḥmadiyya Jamā'at compelled many families to flee Pakistan. Living without a father or husband while awaiting reunification is an arduous ordeal. May Allāh alleviate the hardships for those in similar predicaments as we once were. May Allāh fortify the families of Shaheeds' faith and envelop them in His mercy, as it is excruciating to remain in a place marked by such profound loss. May Allāh fortify their Tabligh efforts, allowing them to persevere and flourish despite all the hardships they face.

My great-grandfather, the late Hazrat Maulawi Rahim Bakhsh (may Allah be pleased with him), was a devoted Ahmadi, and my great-grandmother, the late Hazrat Barkat Bibi (may Allāh be pleased with her), shared in his noble endeavors. They resided in Talwandi, Punjab State, India, where he actively engaged in Tabligh in the surrounding villages. Following in his footsteps, my grandfather, Dr. Abdul Qadeer (Shaheed), dedicated himself to Tabligh in the small villages near Qazi Ahmed, a town in Nawabshah District, Sind, Pakistan. At the same time, his wife, the late Ghulam Fatima Bibi, used her Al-Fazl subscription to engage in Tabligh with neighboring women. My father continued this noble work near Qazi Ahmed District, Nawabshah, Sind, Pakistan, and extended his efforts to Virginia, USA.

Upon our arrival in the USA, we were greeted by Abū Jan's extensive collection of Ruhani Khazā'in and Malfūẓāt books by the Promised Messiah (may peace be on him). He would generously lend them to others. His love for reading the Holy Qur'ān with translation and commentary, coupled with his eagerness to help people, opened doors for Tabligh and earned Allah's blessings.

The first time I witnessed him doing Tabligh was when he picked us up from university, holding a book by Khalīfatul-Masīḥ IV (may Allāh shower His mercy on him), Revelation, Rationality, Knowledge & Truth. He shared it with a professor and later gifted him a copy of the book, sparking interest and leading to further discussions through emails. My sister Khalida Samina Jadran remembers our father helping neighbors and friends to earn Allah's blessing and a way of Tabligh. My brother, Nasir Sami Jadran, recalled our father gifting a five-volume commentary of the Holy Qur'ān to a non-Muslim from Bangladesh after a conversation at a public event. Years later, this person sought out my father in the ICU, crying and looking for his friend, a testament to the profound impact of Abū Jan's Tabligh.

My siblings, Nasir Sami Jadran and Khalida Samina Jadran recounted how our father, on 9 October 1987 had a blessed opportunity to be part of the groundbreaking ceremony of the Baitur Rehman Mosque in Maryland, where he stood humbly beside Khalīfatul-Masīḥ IV (may Allāh shower His mercy on him). Then the owner of a construction company volunteered his services for this blessed occasion. My brother mentioned that he also assisted with the renovation of the Fazal Mosque, Washington D.C., in various capacities. He always volunteered and contributed financially as much as he could with Allah's help whenever the opportunity arose throughout his life.

My siblings and I have the most cherished memories of Abū Jan from the Jalsa Salana days. During those times, Jalsa was held at Baitur Rehman Mosque in Maryland and later at the Dulles Expo Center in Virginia. He took care of all the guests with enthusiasm and taught us to do the same. He ensured that everyone, including all the guests,

left early for Jalsa Gah and returned after all prayers, demonstrating his unwavering love for the Promised Messiah (may peace be on him) and his earnest desire to earn blessings and please Allāh Ta'ālā. Abū Jan would then share the inspiration he gained from speeches.

At his funeral, one poignant moment was when a non-Aḥmadī friend of my father attended the prayer at the Mubarak Mosque in Virginia. He came out of deep respect and love for my father, a testament to the bonds my father had forged through his acts of kindness and Tabligh.

At the UK Jalsa 2024, Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) urged us to "remain steadfast in spreading the message of God and the Promised Messiah."

I hope that by sharing my father's unwavering dedication to Tabligh through the Holy Qur'ān, Ḥadīth, and Jamā'at's books, including those of the Promised Messiah, others will be inspired to follow in his footsteps. Let us all strive to live lives that earn Allāh's blessings and mercy.

Another significant memory involving my Abū Jan is that he fervently wished and prayed to atone for all his sins in this life. His mornings began with the recitation of the Holy Qur'ān after Fajr prayer, followed by heartfelt Du'a from the prayer book. His devotion during Ramaḍān was profound, fasting with deep spiritual commitment.

Abū Jan's love for Khilafat was immense. He not only attentively listened to the Khalifa of the time's speeches and sermons but also diligently strived to embody and implement their guidance in his daily life. He had the honor of meeting Khalīfatul-Masīḥ III (may Allāh shower His mercy on him) in Pakistan, Khalīfatul-Masīḥ IV (may Allāh shower His mercy on him) several times in the USA, and even during his days in rehab, he had the honor of meeting Khalīfatul-Masīḥ V (may Allāh be his Helper). Each meeting was a blissful event in his life, leaving an indelible mark on his heart and soul.

Tragically, when my father suffered a massive stroke, it left one side of his body paralyzed and took away his ability to walk, talk, and perform. Due to his trial and unwavering faith in Allāh, many Muslims considered him a martyr, as taught by Prophet Muhammad (may peace and blessings of Allāh be on him). At his funeral prayer, an Aḥmadī lady at the mosque reassured me that my father was considered a martyr. She explained that when someone who believes in Allāh dies of a long, incurable illness with such suffering, they are considered a Shaheed. Eight years later, we still miss him very much and pray for his elevated status in Heaven.

There is a Du'ā in the Treasure House of "Prayers" book that highlights a Ḥadīth about a martyr due to illness.

Prayer for the Ability to Decide, Virtue, One's Good Repute, and for Paradise: "The Holy Prophet said that if, after performing ablution, a person offers this prayer of Hazrat Ibrahim (may peace be on him) in the name of Allāh, God bestows heavenly food and drink on him. His illness becomes an atonement for his sins. His life is the life of an obedient one, and his death is that of a martyr, even though his sins are as numerous as the foam of the seas. The ability to decide and piety are bestowed on him. His good name lives in the world." (Tafsir Ad-Durrul-Manthur lis-Suyuti, vol. 4, p. 89. Taken from "Prayers" translated by Bushra 'Ishrat Sheikh from "Khazīnatud-Du'a," p. 27)

I can only imagine how often my father must have recited the following prayer.

"My Lord, bestow wisdom on me and join me with the righteous; and give me a true reputation among posterity; and make me one of the inheritors of the Garden of Bliss." (26 [Ash-Shu'ara']: 84-86)

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) led the funeral prayer in absentia of my father, Muhammad Abdul Sami Jadran, on Thursday, 30 December 2016. He said,

> "Muhammad Abdul Sami Jadran of Nawabshah, currently in the US, passed away on 28 September 2016. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah 2:157)]
>
> Muhammad Abdul Sami Jadran was punctual in five daily prayers, very kind, hospitable, sincere, faithful, and possessed high qualities. He used to listen regularly to Friday Sermons and tried to follow the commandments instantly. He had love, affection, and devotion to Khilafat. He had been working as a landowner in Nawabshah, Sind (Pakistan), and then shifted to the US and started working for a construction company. Later, he became a partner in it, and for this very reason, he was also able to serve at the time of the foundation of Baitur-Rehman in Maryland. He was very fond of reading the books of the Promised Messiah (may peace be on him) and the literature of the Aḥmadiyya Muslim Community. He had been urging anyone to order new books for himself if he happened to go to Rabwah (Pakistan)." (Al-Fazl International, 30 December 2016 to 5 January 2017, p. 14) [Translated from Al-Fazl by the Editor, the Aḥmadiyya Gazette, USA]

I no longer gaze at airplanes or wait at train stations, hoping to see

my father. Now, I find solace in knowing we will reunite in Heaven, In-Sha'-Allah. I humbly request prayers.

I want to share my favorite Du'a, which brings me comfort and hope:

> "O Allāh be pleased with me and never be displeased with me and forgive me so that I am not brought to account."

(Arabic and English "Du'ā Book," p. 177, Lajna Workbook, USA, 2023-2025).

Also, this prayer reminds me of my beloved mother.

From a little girl who followed her mother everywhere to a woman who aspired to mirror her mother's unwavering faith, I want to share the legacy of my Ammi Jan, Syeda Bilquis Sadaqat Sami Jadran, and her profound bond with Allāh Ta'ālā. She passed away on 20 September 2024.

Her unwavering love for Khilafat, along with her steadfast devotion to the teachings of Prophet Muhammad (may peace and blessings of Allah be on him), the veil (purdah), daily Salat, Tahajjud prayers, and fasting, was truly exemplary. She was a mūṣīyya.

She was the cherished daughter of Syed Saeed Khalid and Iqbal Begum of Karachi, Pakistan, and the esteemed great-granddaughter of Hazrat Munshi Abdur Rahman (may Allāh be pleased with him), one of the 313 Companions of the Promised Messiah, peace be on him. Hazrat Munshi Abdur Rahman was the father of Hazrat Amtullah Begum (may Allāh be pleased with her), who was my mother's grandmother. She was also the revered daughter-in-law of Dr. Mohammad Abdul Qadeer (Shaheed) of Qazi Ahmed, Sind, Pakistan who was the son of Hazrat Maulawi Rahim Bakhsh (may Allāh be pleased with him) one of the 313 companions of the Promised Messiah (may peace be on him). In her youthful days, before marriage, she was an elementary school teacher by profession, and her students in Pakistan loved her tremendously.

Until her last days, she remained active and took care of herself and her loved ones. She never wanted to be dependent on anyone except Allāh, and Allāh Ta'ālā listened to her prayers. Her unwavering dedication as a devoted Muslim, daughter, wife, mother, sister, sister-in-law, and grandmother is a testament to her loving and nurturing spirit. She tended to her mother with unwavering dedication, consistently devoting time and care during her mother's final days. Her father used to say that she was his (Biba beta) most patient daughter. Her loss is deeply felt by all who knew her.

Throughout her life, she demonstrated patience and perseverance in all life's challenges and provided invaluable advice to Lajna members, whether in Karachi, Rabwah, or the USA, and even to neighboring women who were not Aḥmadīs. Her life was a beacon of faith, illuminating the path for others with her unwavering devotion and love for Allāh. In her life, she had the honor of meeting Khalīfatul-Masīḥ III, Khalīfatul-Masīḥ IV, and Khalīfatul-Masīḥ V. She was humbled and felt blessed for these opportunities, took their advice to heart, considering them her good fortune.

Her son and daughter, Nasir Sami Jadran and Khalida Samina Jadran recall that Ammi's wisdom and kindness were a guiding light for them. Her stories of faith and resilience continue to inspire them every day. Her devotion to reciting durood and Istaghfar, among other prayers (duas), was exemplary. She encouraged others to avoid idle chatter and instead dedicate their time to reciting durood and Istaghfar throughout the day, seeking Allāh's assistance in resolving their issues. She kept others' conversations confidential and advised them to use the Qur'ān, Ḥadīth, and the books of the Promised Messiah to find solutions and never give up hope and faith in the mercy of Allah. She was also very particular about her prayers, always performing her daily salat promptly and punctually, taking her time to ensure each prayer was performed with care and devotion. Additionally, she diligently followed the guidance of the Khalifa and made sure to recite the duas mentioned in his sermons.

Khalīfatul-Masīḥ V has often brought the Jamā'at's attention to the importance of reciting durood. He has mentioned several times that "a person's supplication can only reach Allāh the Exalted by invoking blessings upon the Holy Prophet," and he "emphasizes the importance of observing the five daily prayers with "concentration and humility, at the appointed times."

I hope that learning about my mother, Syeda Bilquis Sadaqat's legacy, will inspire her children to maintain unwavering faith in Allāh, regardless of life's challenges, and to become even more devoted to their salat. We beseech Allāh, the Most Merciful, to grant her Janatul-Firdaus and envelop her in His infinite mercy, Āmīn.

I can no longer follow my mother around as I did as a child, but I humbly request your prayers that my children and I build a strong bond with Allāh Ta'ālā, just as she did. May Allāh Ta'ālā strengthen our devotion to worshipping Him, now more than ever.

The article concludes with one of my favorite prayers from the book Treasure House of Prayers (Arabic and English versions are both available in the book):

Prayer for Being Grateful and

Doing Good Deeds Hazrat Abū Hurairah (may Allāh be pleased with him) relates that he learned this prayer from the Holy Prophet (may peace and blessings of Allāh be on him) and never forgets to repeat it:

O Allāh, make me such a person who thanks You immensely, remembers You a great deal, and follows the path of Your pleasure. Enable me to safeguard Your important injunctions (with my actions).

(Musnand Ahmad, Ḥadīth 8087, vol. 2, p. 311, published in Cairo. Taken from "Prayers" translated by Bushra 'Ishrat Sheikh from "Khazīnatud-Du'a," p. 119)

# Erratum

The article "An Interview of Noorul Haq Khan with MTA" was published in the Online Ahmadiyya Gazette in October 2024. Under the caption of the following picture, the name of Missionary Muhammad Siddique Shahid Gurdaspuri was inadvertently written as Missionary Mas'ud Jhelumī. The picture is being published again with a corrected caption.

*From L to R: Rashid Ahmad American (National President 1955-72), Missionary In-Charge Muhammad Siddique Shahid Gurdaspuri (1974-79), 'Abd-ur Rashid Yahya (1977-81, 1986-94), and Muzaffar Ahmad Zafr (National President 1978/79-83)*

## Invitation to Writers for the Aḥmadiyya Gazette, USA

We are thankful to all those who sent us articles and Aḥmadiyya news of chapters for publishing in the Aḥmadiyya Gazette, USA. May Allāh reward them for their sincerity.

We recently published three souvenirs to commemorate the hundred years of Aḥmadiyyat in the US. The last souvenir was on American Icons of Aḥmadiyyat. We feel that many inspired souls could not be part of that souvenir. We invite all those who want to contribute to the US icons of Aḥmadiyyat. Please send us your articles at gazette@ahmadiyya.us, any article that can be of general interest to a large number of audiences. (Editor, the Aḥmadiyya Gazette, USA)

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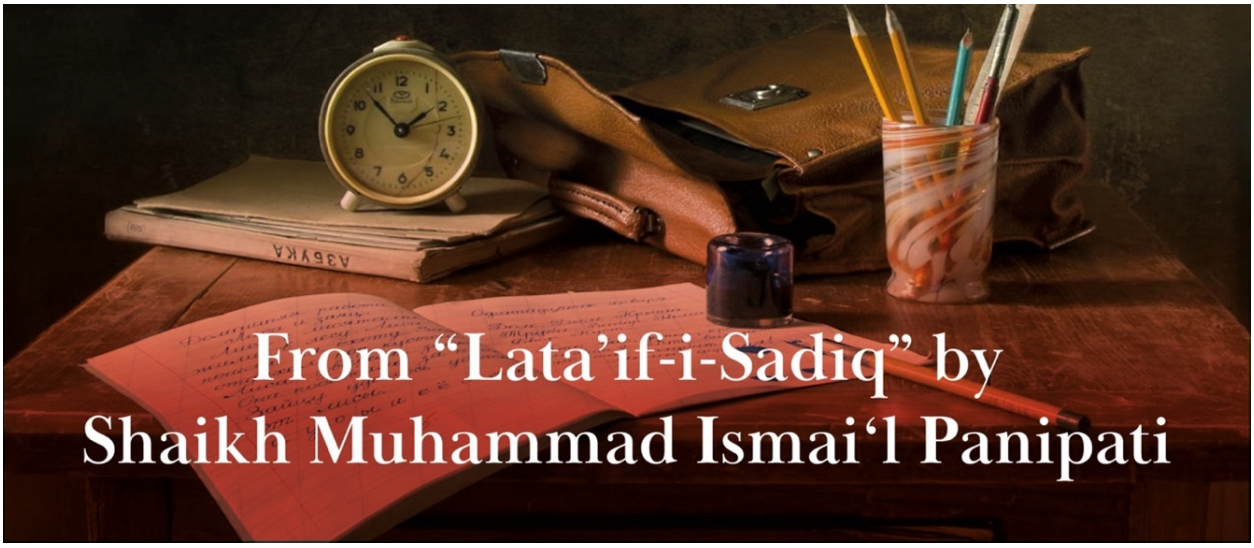



**A Short Biography of**

# Hazrat Muhammad Muftī Sādiq

**May Allāh be pleased with him**

**Shaikh Muhammad Ismā‘īl Pānīpatī**

**English translation by Dr. Mahmud Ahmad Nagi**

## Family Life

Hazrat Muftī Muhammad Sādiq, son of Muftī Inayatullah, son of Muftī Abdur-Rahim, resident of Bhera, District Sargodha, a province of Punjab (Pakistan) is a descendant of Hazrat ‘Uthman bin Affān, the third Khalifa of the Holy Prophet, may Allāh be pleased with him. It is found from his family narratives that his elders came to Iran from Arabia, and then from Iran to India, and reached Multan through Sindh, and there they were appointed to a post in Qaḍā by royal favor. Some members of the family moved to Pakpattan (District Montgomery, now District Sahiwal (Pakistan)) from Multan and were also appointed in Qaḍā.

A person named Abū Muslim (alias Buddha Mian) from the same family reached Bhera from Pakpattan. It is narrated that Abū Muslim went to see King Aurangzeb Alamgir during those days and narrated the particulars of his family to him. The king himself was an expert in religious matters, so he tested him. He passed the test. The king asked, “What do you desire currently?” Abū Muslim replied, “My elders have been judges at different places, therefore, I too desire to be appointed a judge of the city. Alamgir replied, “You undoubtedly deserve to be a judge, but I have already appointed another person as the Qadi of Bhera, but the post in Ifta (legal department) is vacant presently. If you agree, I would appoint you as Muftī of Bhera.” Abū Muslim agreed and assumed the office of Mufti. Ever since, the members of this family continued as Muftīs, and were called Muftī.

## Ancestry

Muftī Muhammad Sādiq is descended from the family of Hazrat Uthman (may Allāh be pleased with him) and his lineage is Quraish.

## Ancestral Profession

The members of the family generally practiced teaching and medicine. The father of Hazrat Muftī Muhammad Sādiq was a senior teacher in the primary school in Bhera.

## Birth of Muftī Muhammad Sādiq

He was born on Thursday, January 13, 1872. Because his parents had a deep devotion to scholars and Sufis, at the time of his birth, some senior scholars gathered

and recited the Holy Qur'ān.

## Historical Name

His father was fond of naming his children reflecting the year of their birth. Therefore, Hazrat Muftī Muhammad Sādiq was also named Muhammad Manzoor, whose mathematical representation is 1388. One of his sisters, who is two years younger than him, also has been given a name that reflects her year of birth.

# Education

He received his early education from his father at home. He was admitted to class III at the age of nine and passed the middle school examination at the age of fifteen (that was conducted by the university at that time). At the age of eight or nine, he had his first reading of the Holy Qur'ān from a cleric and his wife in the neighborhood. In 1888, his father left him with Hazrat Maulawi Noor-ud-Deen (his maternal uncle) to study the translation of the Holy Qur'ān, who was the royal physician in the state of Jammu (India) at the time.

Once Hazrat Maulawi 'Abd-ul-Karim, may Allāh be pleased with him, went to Jammu and, seeing Mufti Muhammad Sādiq there, enquired about him from Hazrat Hakeem Noor-ud-Deen (may Allah be pleased with him), and then requested that he may be sent to Sialkot with him to complete his matriculation from a school there and also continue studying the translation of the Holy Qur'ān from him. Hazrat Hakeem Noor-ud-Deen allowed him to go. So, Muhammad Sadiq went to Sialkot with Maulawi Abd-ul-Karim. When the father of Mufti Sādiq got this news, he reached Sialkot and brought him back to Bhera and had him admitted to a school there, where he completed his matriculation in 1890.

## Employment

Since his father died before he could complete the matriculation examination, he was burdened with all the household responsibilities, therefore, he was forced to cease his education and had to take up a job. For a few months, he was a school teacher in Bhera. Then Hazrat Maulānā Noor-ud-Deen called him to Jammu, where he was employed in a high school on his recommendation, where he remained as a teacher until 1895. Once, in 1895, he went to Lahore, where he came to know that there was a vacancy for a teacher in the high school of Anjuman-e-Himayat-e-Islam. He consulted his friends and spoke to elders about it. He also requested advice from the Promised Messiah, peace be on him. His friends advised him that the job in Lahore was much better because there he could also easily prepare for a B.A. (Bachelor of Arts) degree. The Promised Messiah (peace be upon him) also advised that by staying in Lahore, he would be closer to Qādiān.

After the instructions from the Promised Messiah, he resigned from the job in Jammu and took up the job in Lahore. Another reason he presents for resigning from his job in Jammu is that Hazrat Maulawi Noor-ud-Deen had left his employment in Jammu and had migrated to Qādiān.

## Employment in Lahore

He was employed at the high school of Anjuman-e-Himayat-e-Islam at the end of 1895. A year later, in 1896, he resigned from high school and got a job in Accountant General's Office as an auditor. He says that since Lahore was close to Qādiān, therefore, he used to travel to Qādiān almost every Sunday to avail opportunities to service faith. At that time, the train came up to Batala only, so, from Batala, he would go to Qādiān on foot. On his return, the Promised Messiah (may peace be on him) used to give him two rupees (enough for a round trip). He would often say to the Promised Messiah, "I have enough for my expenses. Why do you inconvenience yourself?" On this, the Promised Messiah (may peace be on him) used to say that his coming to Qādiān was such a virtuous deed that he too wanted to be part of it.

## Request for Migration

During the same days of his employment in Lahore, he once submitted to the Promised Messiah (may peace be on him) that his heart desired to migrate to Qādiān and resign from his job in Lahore. God is the provider; He shall make some arrangements. The Promised Messiah (may peace be on him) replied:

> القیامہ فی اقام اللہ, that is, wherever God has placed you, be there until He creates means to move to another place. Therefore, you should not leave your employment in Lahore. Since you have sincerely decided to migrate, Almighty Allāh will continue to reward you for migration.

## Permanent Residence in Qādiān

Two years later, a high school opened in Qādiān. A need arose for a second headmaster (Maulawi 'Abd-ul-Karim of Sialkot and Hazrat Maulawi Muhammad 'Ali were members of the management committee of the high school at that time). Maulawi Muhammad 'Ali submitted to the Promised Messiah,

> "Muftī Sādiq has been a teacher for a long enough time and possesses sufficient experience."

The Promised Messiah said that, for the time being, let him come there on three months' leave. Therefore, on the directive of the Promised Messiah, he came to

Qādiān on a three-month leave and was appointed the headmaster of the middle school.

As the three months passed, the Promised Messiah asked him to take another six months off. He wrote the application, but the Accountant General granted only three months' leave. When the three months ended, the Promised Messiah directed Muftī Sādiq to seek guidance from Allah (perform Istikhāra) on whether it was better for him to go to Lahore or to stay in Qādiān. Hazrat Muftī Sādiq sought guidance for seven days continuously. On the eighth day, he submitted to the Promised Messiah that on all seven days, his heart was opened that Qādiān was better for him. Then, the Promised Messiah said,

> "Now, you should resign."

When the news of the resignation of Hazrat Muftī Sādiq reached Lahore, the Muslim clerks of the office who viewed him favorably sent a delegation to the Promised Messiah that the presence of Hazrat Muftī Sādiq in that office was a source of spiritual and physical benefit for them, therefore, the Promised Messiah should let him stay there, but the Promised Messiah did not pay any attention to the request and they went back disappointed. In this way, Hazrat Muftī Muhammad Sādiq's residence in Qādiān became permanent in 1901, and in 1902, he became the headmaster of Ta'lim-ul-Islam High School. The Promised Messiah handed over the management of the high school to Nawwab Muhammad 'Ali Khan (late) in 1903, who opened a college that functioned for two years. Hazrat Mufti Sadiq was appointed professor of philosophy there. Five or six students of the college appeared for the F.A. examination, and all were declared successful. In 1905, the management of the high school was again handed over to Anjuman Aḥmadiyya, who closed the college and kept only the school.

## Appointment as editor of Badr Newspaper

Maulawi Muhammad Fāzil, editor of the al-Badr newspaper, passed away at the end of 1905, and the name of Al-Badr was changed to Badr. On the directive of the Promised Messiah, Hazrat Mufti Sadiq was appointed its editor.

## Propagational Work

After the closure of the Badr newspaper, Hazrat Khalīfatul-Masīḥ II (may Allāh be pleased with him) engaged him in propagational work. He was sent to England in 1917 to propagate Islam. After staying in London for three years, he proceeded to the US in compliance with the orders of Hazrat Khalīfatul-Masīḥ II and opened the first Islamic Mission there. He built two mosques [aided in building a mosque and converted a building to a mosque], and converted about one thousand Christians to Islam. He returned from America via France after seven years. He stayed in Paris and Marseilles for two months and delivered many lectures there. He published a propagational tract in French, which resulted in the conversion of fifteen Christians to Islam. He returned to India in 1923.

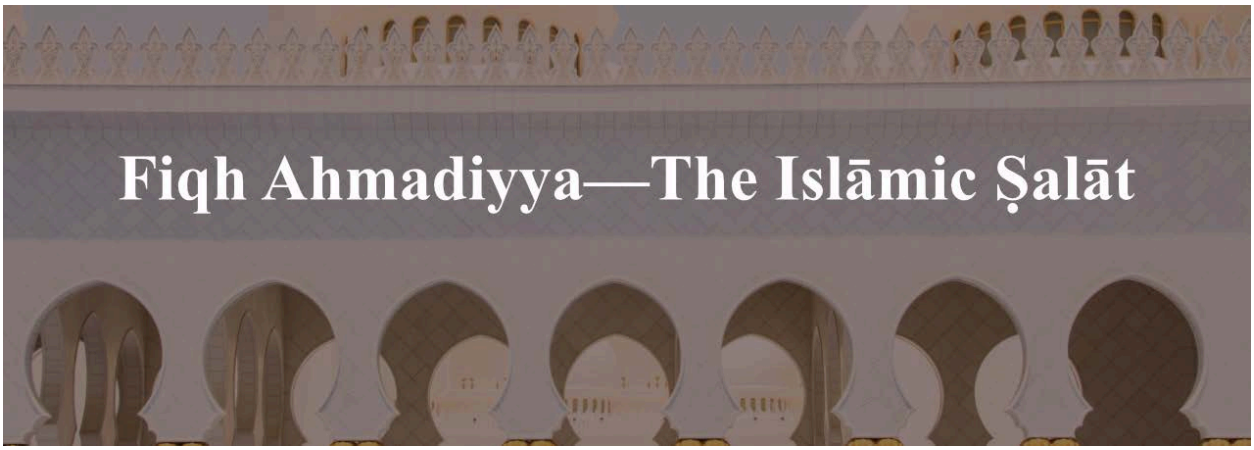
## On Arrival in India

He was appointed secretary to Ṣadr Anjuman-e-Aḥmadiyya in November 1923. In 1926, when Ṣadr Anjuman Aḥmadiyya was affiliated, he was appointed to the post of Nazir Umūr-i-'Āmma (Public Affairs) and remained in this office for ten years. During this tenure, he traveled about ten thousand miles, and more than a hundred people obtained employment on his recommendation. More than three hundred aggrieved gained relief through authorities and others. To safeguard the interest of the Aḥmadiyya Community, he met about one hundred fifty high officials and informed them about Aḥmadiyyat. Fifteen to sixteen Aḥmadī Muslims received justice through litigation. Helped scores of jobless and unemployed. He made such arrangements at the time of elections to assemblies, municipalities, and district boards, which proved beneficial for the Aḥmadī Muslims. He met high officials and non-Aḥmadī dignitaries to prevent the adversaries of the Movement from causing mischief. Many of the miscreants repented from their mischiefs and joined the Aḥmadiyya Community, and became regular in their prayers and fasting.

(The details of these works can be seen in the Annual Reports of Ṣadr Anjuman Aḥmadiyya, chapter Niẓārat Umūr-i-'Āmma and Umūr-i-Khārija from years 1926 to 1935.)

In 1935, he went to Kashmir to investigate the grave of Christ. On his return, Hazrat Khalīfatul-Masīḥ II appointed him to the post of Private Secretary. Two years later, in 1937, he was given a pension and relieved of the work of the Movement due to urinary disease.

(To be continued)




# Rules and Regulations for Ṣalāt

**Translated by Dr. Lutf Rehman**

**Edited by Dr. Wajeeh Bajwa/Dr. Syed Sajid Ahmad**

Note: This is a general representation of the contents. It is not a rigorous translation.

Translation of the sections of Fiqh that has been published in the Gazette by now as follows: First part of the section on Fasting in May-June 2016. The second part on Fasting in May-June 2018. The section on Hajj in September-October 2017. The section on Zakat in March-April 2019. The section on Nikāḥ/Marriage in May-June 2019. The section on Paternity and Lineage in July-August 2019. The section on Khul‘ in September-December 2019. The section on Sustenance and Support, January-March 2020. The section on Salāt has been published in Online Aḥmadiyya Gazettes from March to October 2024.

# Friday Prayer

Out of the seven days of the week, one is called Friday (Jumu‘ah/Jum‘ah). On this day, Muslims living in all communities get together in the mosques to worship God Almighty. They take a shower, wear clean clothes, and use perfume. Friday is like an ‘Īd day. In addition to the worship of God, this occasion also provides for expanding the circle of friends. Community problems can be identified, discussed, and solutions found. Islāmic brotherhood is displayed.

The time for the Friday Prayer is the same as the Ẓuhr Prayer. In case of real need, as in combat or important travel, the Friday Prayer can be delayed until the sun starts to set.

(1) عَنْ اَبِیْ هُرَیْرَۃ اَنَّ رسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ نهی عن الصلوٰۃ نصف النهار حتی تزول الشمس الایوم الجُمعة ۔ (مسند الشافی )

(2) عن ابی قتاده عن النبی صلی اللّٰہ علیه وسلم انه کره الصلوٰۃ نصف النهار الا یوم الجُمْعَة۔

(ابو داؤد، کتاب الصلوٰۃ، باب الصلوٰۃ یوم الجمعة قبل الزوال)

(3) الحنابلةقالوا یبتدی وقت الجُمعة من ارتفاع الشمس قدر رُمْحٍ وینتهی بضرورۃ ظل کل شئٍ مثله سوی ظل الزوال۔ ولکن ما قبل الزوال وقت جواز یجوزفعلها فیه۔ وما بعد الزوال وقت وجوب یجب ایقا عهافیه وایقا عها فیه افضل۔ (کتاب الفقهه عنی المذاہب الاربعة جلد اوّل)

The congregational prayer is a requirement for Friday Prayer. This Prayer is “Wājib” (compulsory) for all adult and healthy Muslims. It is not Wājib for those who are blind, disabled, sick, traveling, and women. They can attend Friday Prayer or offer Ẓuhr Prayer.

## The Method of Jum‘ah Prayer

As soon as the sun starts to go down [sun is past the zenith], the first Adhān is called. When the Imām arrives to deliver the Friday sermon, the second Adhān should be called.

إِنَّ الْأَذَانَ يَوْمَ الْجُمُعَةِ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الْإِمَامُ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ

اللَّهُ عَنْهُمَا فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ وَكَثُرُوا أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّالِثِ فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ فَثَبَتَ الْأَمْرُ عَلَى ذَلِكَ

In the first sermon, after Tashahhud and the recitation of Surah Al-Fātiḥa, people should be addressed in a language that is understood by most. In this sermon, people should be reminded of their obligations. After this, the Imām should take a pause and sit. Then, he should stand again and deliver the second sermon, which is prescribed verses in Arabic. Both sermons should be listened to carefully. Talking is not permitted during the sermons.[1]

In case of need, one can communicate with a hand signal or whisper. If Imām asks a question, it should be answered.

After the second sermon, two Rakaʻāt Ṣalāt should be offered after saying the Iqāmah. During Ṣalāt, the recitation should be aloud. The person who delivers the sermon should also lead the Prayer except in case of necessity. Before and after the Friday Prayer, four Rakaʻāt Sunnah should be offered. Two Rakaʻāt can be offered after instead of four.[2] If one arrives during the sermon, he should not jump the rows to get in the front row.[3] He should offer two Sunnah quickly. If he joins in the last Qaʻdah, he should complete the two Rakaʻāt. There is no makeup for Friday Prayer. If Jumʻah cannot be joined, then one has to offer Ẓuhr Prayer.

## The Masnoon (Practice of the Holy Prophet) Words of the Second Sermon

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا وَمَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ ۔ وَنَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَنَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۔ عِبَادَ اللّٰهِ رَحِمَكُمُ اللّٰهَ اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَاءِ ذِيْ الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآئِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ۔ اُذْكُرُوااللّٰهَ يَذْكُرْكُمْ وَادْعُوْهُ يَسْتَجِبْ لَكُمْ وَلَذِكْرُ اللّٰهِ اَكْبَرُ

All praise belongs to God. We praise God and seek His help and forgiveness. We believe in Him and depend upon Him. We seek His refuge from the mischief of our souls and the bad results of our deeds. One who is guided by God, no one can lead him astray. And one who is abandoned by God, no one can lead him to safety. We bear witness that there is no God but Allāh. And we bear witness that Muḥammad is his servant and Messenger. O servants of God, may He have mercy upon you. Indeed, He enjoins you to act with equity and benevolence, just like close relatives and family members. He stops you from manifesting evil and that which is prohibited and rebellion. He reminds you so you may remember Him. Remember God, and He will remember you. Call upon Him, and he will reply. Remembrance of God is the best.

## The Mandatory Nature of Jumʻah and its Importance

There is a special chapter in the Holy Qur'ān about Jumʻah Prayer and its title is Surah al-Jumʻah. In this chapter of the Holy Qur'ān, it is mandated that once the call for Prayer goes out on Friday, you should stop every worldly activity and gather in the mosques to offer Jumʻah Prayer with proper etiquette. The one who does not do it will be a sinner and close to being outside of the pale of Islām. The stress of attending the Friday sermon and offering the Jumʻah Prayer in the Holy Qur'ān is more than even Ṣalāt.[4]

**Question:** When does Friday Prayer become obligatory? Some say that the town should be large enough or the government should be Islāmic and only then Friday Prayer is obligatory. What is the view in Islāmic Sharīʻah?

**Answer:** Qur'ān mentions the command for the Friday Prayer. It says:

إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

When you are called for Prayer on Friday, then hasten towards the remembrance of God and stop your commerce.

In the Holy Qur'ān or Ḥadīth there is no mention of an established city or a Muslim government as a condition for Jumʻah Prayer. According to a Ḥadīth in Tabrani, in any town or village where a learned person is available who

[1] Abū Dāwūd, Kitāb al-Ṣalāt

[2] Abū Dāwūd, Bab al-Ṣalāt

[3] Abū Dāwūd, Kitāb al-Ṣalāt

[4] Badr, 14 March 1907, Fatāwā Masīḥ Mauʻūd

can lead the Prayer, Jum‘ah is Wājib (compulsory). The words of this Ḥadīth are[5]:

عَنْ اُمِّ عَبْدِ اللهِ الدَوْسِيَةِ مَرْفُوْعًا اَلْجُمُعَةُ وَاجِبَةٌ عَلٰى كُلِّ قَرْيَةٍ فِيْهَا اِمَامٌ وَاِنْ لَمْ يَكُوْنُوْا اِلَّا اَرْبَعَة۔ وَفِيْ رِوَايَةٍ وَاِنْ لَمْ يَكُوْنُوْا اِلَّا ثَلَاثَةٌ رَابِعُهُمُ الْاِمَامُ

The Holy Prophet (may peace and blessings of Allāh be upon him) said that Friday Prayer is compulsory in every village or town where a person is available to lead the Prayer even when there are three or four followers.

The truth is that some scholars have mentioned these conditions for Jum‘ah as a precaution. Many people gather for Jum‘ah Prayer from all over, requiring special preparations so there is no disorder or trouble. An organizing body (such as a kingdom, a democratic government, or an organizing body) is necessary. This is only administrative advice to prevent disorder and maintain peace. This is not a pre-requisite for Jum‘ah Prayer. If Jum‘ah can be organized easily and there is no risk of disorder, then it is necessary to offer Jum‘ah Prayer whether it is a town or a village or whether there is a government presence or not.

The Holy Prophet (may peace and blessings of Allāh be upon him) and his companions always offered Jum‘ah Prayers whether they were in a town or village because this is the command in the Holy Qur’ān. The Prophet (may peace and blessings of Allāh be upon him) and his companions followed every command in the Holy Qur’ān.

To offer Jum‘ah Prayer is a command for everyone. A Ḥadīth in Muslim says,[6]

اِنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِقَوْمٍ يَتَخَلَّفُوْنَ يَوْمَ الْجُمُعَةِ لَقَدْ هَمَمْتُ اَنْ اٰمُرَ رَجُلًا يُصَلِّيْ بِالنَّاسِ ثُمَّ اُحْرِقَ عَلٰى رِجَالٍ يَتَخَلَّفُوْنَ عَنِ الْجُمُعَةِ بُيُوْتَهُمْ۔

Ḥaḍrat Jabir relates that the Holy Prophet (may peace and blessings of Allāh be upon him) said,[7]

اِنَّ اللهَ لَقَدِ افْتَرَضَ عَلَيْكُمُ الْجُمُعَةَ فِيْ مَقَامِيْ هٰذَا فِيْ شَهْرِيْ هٰذَا فِيْ عَامِيْ هٰذَا اِلٰى يَوْمِ الْقِيَامَةِ فَرِيْضَةً مَكْتُوْبَةً لِمَنْ وَجَدَ اِلَيْهَا سَبِيْلًا۔

Ibn ‘Abbās relates,[8]

كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَحِثُّ عَلٰى فِعْلِ الْجُمُعَةِ فِيْ جَمَاعَةٍ اَكْثَرَ مِنْ غَيْرِهَا

All the above references show that Jum‘ah is Farḍ and not Nafl. Jum‘ah Prayer is a replacement for the Ẓuhr Prayer. One who offers Jum‘ah Prayer does not need to offer Ẓuhr Prayer. The practice of the Holy Prophet (may peace and blessings of Allāh be upon him), the routine of the companions, and the actions of the Muslims of earlier times are all unanimous that after offering Jum‘ah Prayer, no one has ever offered Ẓuhr Prayer individually or collectively. There is no Ḥadīth which has such a mention. All Aḥadīth are clear that offering Jum‘ah Prayer obviates the need for Ẓuhr Prayer.

There are certain conditions which have to be met for proper Jum‘ah Prayer. The congregation is necessary and without it, there will be no Jum‘ah. One person alone cannot offer Jum‘ah Prayer. He should offer Ẓuhr Prayer instead. There are certain other conditions that also need to be present for Jum‘ah Prayer. If a person offers Jum‘ah Prayer in the absence of any of these conditions, his Prayer will be considered Farḍ, and he is not required to offer Ẓuhr Prayer. Jum‘ah is not Wājib for women, a sick person, a traveler, and a slave.

## Jum‘ah during Travel

Ḥaḍrat Khalīfatul-Masīḥ II said, “There is a dispute among the companions that according to the Fatwā (verdict) of the Promised Messiah (may peace be upon him), the Sunnah in the beginning, middle, and at the end of Ṣalāt are not necessary when combining Prayers. No doubt when combining Ẓuhr and Aṣr Prayers, the Sunnah in the middle are not necessary, or the Sunnah in the middle and at the end of Ṣalāt will not be necessary when combining Maġhrib and ‘Ishā Prayer. One of the companions pointed out that during travel, I combined the Jum‘ah Prayer with the Aṣr Prayer and offered the Sunnah in the beginning. Both these practices are correct. When combining the Prayers, the Sunnah are not necessary. I offer Sunnah before Jum‘ah Prayer, which was the practice of the Holy Prophet (may peace and blessings of Allāh be upon him) even when traveling. The reason is that the Sunnah before the Jum‘ah Prayer are in honor of the Jum‘ah Prayer. It is permitted to offer Jum‘ah Prayer in travel or not do it (one can do Ẓuhr Prayer instead). I have observed Ḥaḍrat Masīḥ Mau‘ūd (may peace be upon him) sometimes offer Jum‘ah Prayer while traveling and others do not do it. Once Ḥaḍrat Masīḥ Mau‘ūd (may peace be

[5] Tabarani and Ibn ‘Adi with reference to Nail al-Autar, 3:231

[6] Masnad Ahmad, 1:402, Nail al-Autar, 1:221

[7] Kashf al-Ghummah, Bab al-Ṣalāt, 1:249

[8] Kashf al-Ghummah, 1:249

upon him) had traveled to Gurdaspur in connection with a lawsuit and announced that today there would be no Jum'ah Prayer as we are on a journey. One of the companions asked, Hazoor, is there no Jum'ah today? Ḥaḍrat Khalīfatul-Masīḥ I was in Gurdaspur, but on that day, he had gone to Qādiān for some work. This person thought that this may be the reason why Hazoor [the Promised Messiah] had canceled the Jum'ah Prayer. He said, "Hazoor, I know how to do Jum'ah Prayer." Promised Messiah (may peace be upon him) said, "I am sure you know how to do it, but I am on a journey today." The person again replied, "Hazoor, I know how to do Jum'ah Prayer and I have led the Prayer many times before." When the Promised Messiah (may peace be upon him) saw that he was eager to lead the Jum'ah Prayer, he said, well, today there will be Jum'ah Prayer. So, I have observed the Promised Messiah (may peace be upon him) doing the Jum'ah Prayer during a journey and sometimes not doing it. When we offer Jum'ah Prayer during a journey, I offer the Sunnah before the Ṣalāt. It is my opinion that these Sunnah should be offered because they are different from other Sunnah. They are a mark of respect to Jum'ah[9].

Jum'ah Prayer can be offered anywhere, whether on a journey or not. There is no condition of being in a city or town. There is only one condition for Jum'ah, that is discipline, peace, and organization. People should be civil and friendly, and there should be no risk of disorder. It will be necessary for Jum'ah that one is healthy, and there is peace in the area and enough people can gather for Jum'ah as necessary. Otherwise, Ẓuhr Prayer can be offered instead.

Obligation of Jum'ah means that it is mandatory. Ẓuhr Prayer will not take its place. Imām Bihiqui relates that the governor of Bahrain wrote to Ḥaḍrat 'Umar (may Allāh be pleased with him) asking if there is any condition of a place or town for holding Jum'ah. Ḥaḍrat 'Umar (may Allāh be pleased with him) replied, "You can do Jum'ah Prayer wherever you are." The words of the Ḥadīth are[10]:

ان اجمعو احيث ما كنتم

Similarly, there is a narration in the book, Bihiqui, kitabul Jum'ah, [11]

الجمعة واجبة على كل قرية وان لم يكن فيها الاربعة

It is a futile discussion about the requirements of a city or its outer limits after the above narration.

When an army is on the move, they should also offer Jum'ah Prayer when they are staying in a place which is a town or where Jum'ah Prayer can be held. Otherwise, it is not necessary. Ibrāhīm Nakh'i says,[12]

كَا نُوْا لَا يَجْمَعُوْنَ فِي الْعَسَاكِرِ

## Can Two Men Do Jum'ah Prayer?

Question: Ḥaḍrat Masīḥ Mau'ūd (may peace be upon him) was asked, "If there are only two Ahamdi men in a small place, or one man and few women, should they offer Jum'ah Prayer?"

Answer: Hazoor [the Promised Messiah] (may peace be upon him) turned to Maulawi Muḥammad Ahsan. Maulawi Ṣāḥib said that two can have a congregation and Jum'ah can also be done.

Hazoor [the Promised Messiah] said, "Yes, it can be done. Scholars have mentioned three men. If one is alone, he can have his wife stand with him and complete the number[13]."

The author of "Nil al-Autar" while discussing the opinions of the scholars, writes[14],

من قال انها تصح باثنين فاستدل بان العدد واجب بالحديث والاجماع ورائ انه لم يثبت دليل على اشتراط عدد مخصوص و قد صحت الجماعة فى سائر الصلوٰت باثنين ولا فرق بينها و بين الجماعة ولم يأت نص من رسُول الله صلى الله عليه وسلم بان الجمعة لا تنعقد الا بكذا و هذاالقول هوالراجح عندى۔

Question: Can women offer Jum'ah Prayer separately? What would be the proper method? In the congregational Prayer, can a woman say the Iqāmah?

[9] Al-Fazl, 24 January 1942 and 16 October 1946.

[10] Izalat-ul-Khafa, p. 97 and Fiqh 'Umar, p. 84

[11] Sunan al-Kubra Baihaqui, Ch. 3, p. 179

[12] Aujaz al-Masalik, Sharḥ Muwatta Imām Malik, Ch. 1, p. 352

[13] Al-Ḥakam, 10 March 1905 and Badr, 5 September 1907, Al-Fazl, 27 May 1915, and 19 January 1922, Fatāwā Masīḥ Mau'ūd, p. 120

[14] Nail al-Autar, vol. 3, p. 232, Bab In'iqad al-Jum'ah

**Answer:** We do not find any evidence of women having separate Jum‘ah or ‘Īd Prayers at the time of the Holy Prophet (may peace and blessings of Allāh be upon him) or his successors (Khulafā). The practice of the Prophet (may peace and blessings of Allāh be upon him) was to gather men and women at one place for Jum‘ah or ‘Īd Prayers. Since women can have separate congregational Prayers if needed, in principle and with the permission of the administration, there is no harm in occasional, separate Jum‘ah or ‘Īd Prayers. However, it should not become a regular practice. In the case of Jum‘ah or congregational Prayers, a woman can say Iqāmah too. The woman who leads the Prayer should not stand out in the front. She should be in the first row between the other women.[15]

Answering a similar question, Ḥaḍrat Khalīfatul-Masīḥ the Second said, “In special circumstances, women could be permitted to have separate Jum‘ah Prayer to help maintain their spirituality. However, if this is permitted in everyday practice, it would create a divergence between men and women. Men would be thinking of one thing and women another. In regular order, men and women should gather at one place to offer Jum‘ah Prayer.”[16]

Allamah Ibn Qaddamah writes in his famous book, Al-Mughni,

قال ابن المنذر اجمع كل من نحفظ عنه من اهل العلم ان لا جمعة على النسآء واجمعوا على انهن اذا حضرن فيصلين الجمعة ان ذلک يجزى عنهن لان اسقاط الجمعة للتخفيف عنهن فاذا تحملواالمشقة وصلوا اجزأهم كالمريض

## The Sermon Should be Delivered While Standing

Ḥaḍrat Khalīfatul-Masīḥ II (may Allāh be pleased with him) said, “Islāmic practice is to deliver the sermon while standing, but I have not been well for the last few days and cannot stand. As I have arthritis, I cannot stand for the Friday Sermon. In the early days, The Holy Prophet (may peace and blessings of Allāh be upon him) had instructed that if the Imām cannot stand in Prayer, others should also sit during the Prayer. Later, he changed his instruction according to the Divine guidance and said[17] that if Imām sits due to disability, the followers should not sit. They should offer Prayer while standing. Since I cannot stand, I will lead the Prayer while sitting, but you should offer Prayer while standing[18].” (Hazoor [the Promised Messiah] was sitting in a chair at that time).

## The Length of the Sermon

**Question:** Is it instructed that the length of Friday Prayer should be half that of the sermon?

**Answer:** The general principle is that the Ṣalāt should be longer in duration than the sermon unless there is a special need for a lengthy sermon. However, if the Khalīfa of the time wishes to do so, he can, as he is responsible for the ultimate well-being of his people. The time of the people is under his control and this is his special right that no one else possesses. General instruction about the sermon is evident from the following Ḥadīth:[19]

عَنْ عَمَارِبْنِ يَاسِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلَّى اللّٰهُ عَلَيْهِ وَسَلَّم يَقُوْلُ اِنَّ طُولَ صَلٰوةِ الرَّجُلِ وَقَصْرَ خُطْبَتِهٖ مِئَنَّةٌ مِنْ فِقْهِهٖ فَاَطِيْلُوا الصَّلٰوةَ وَاقْصُرُوْا اَلْخُطْبَةَ

Ḥaḍrat Khalīfatul-Masīḥ the Second said, “At the time of the Holy Prophet (may peace and blessings of Allāh be upon him), the sermon used to be shorter than the two Raka‘āt of Jum‘ah Prayer. Keeping in mind the needs of the present times, the sermon is prolonged. A short sermon is neither mandated nor a practice of the Holy Prophet (may peace and blessings of Allāh be upon him). In Arabia, it was a practice to deliver a substantial advice in just a few sentences. Our people understand with lengthy explanations. In Arabia, they could say it with brevity. The purpose of the sermon is reformation. The sermon can be prolonged, keeping in mind the conditions of the country. A short sermon is not mandated, nor a lengthy one.[20]

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[15] Qiyam al-Lail, Bab al-Mar’ah..., Shaikh Muḥammad Ibn Naṣr al-Maruzi, P. 162

[16] Al-Fazl, 11 October 1948

[17] انما جعل الامام ليؤتم به..... اذا صلّى جالسًا فصلوا جلوسًا اجمعون قال ابو عبدالله قال الحميدى قوله و اذا صلى جالسًا فصلوا جلوسًا هو فى مرضه القديم ثم صلى بعد ذلک النبى صلى الله عليه وسلم جالسًا والناسُ خلفه قيامٌ لم يأمرهم بالقعود و انما يؤخذ بالاخر فالاخر من فعل النبى صلى الله عليه وسلم۔ (بخارى كتاب الصلوٰة باب انما جعل الامام ليؤتم به)

2- عن عائشة ان النبى صلى الله عليه وسلم فى مرضه و ابوبكر يصلى بالناس فصلى جنب ابى بكروالناس يا تمّون بابى بكر و ابو بكر يأتم بالنبى صلى الله عليه وسلم۔ (ترمذى كتاب الصلوٰة باب اذا صلى الامام قاعدا)

[18] Al-Fazl, 1st April 1915 and 3rd July 1951

[19] Muslim, Kitāb al- Jum‘ah, Bab Takhfif al-Ṣalāt wal Khutbah, Ch.1 p. 337, Abū Dāwūd, Kitāb al-Ṣalāt, Aqsar al-Khutbah

[20] Al-Fazl, 11 January 1924

**Question:** In Jum'ah Prayer, there are two sermons. One is in Urdu language or any other local language. The second is in Arabic. Instead of the second sermon, can we recite Durūd or other prayers?

**Answer:** The second sermon has to be in Arabic and exactly the one that was the practice of the Prophet (may peace and blessings of Allāh be upon him).

**Question:** During the middle of the second sermon, is it permissible to talk about the organizational activities for ten or fifteen minutes?

**Answer:** It is better if the second sermon is only the verses of the Holy Qur'ān and the traditional prayers. The actions of the Khalīfa are an exception. General instruction is that only in extreme need some important issue can be mentioned with brevity. Long discourse is not proper. This is apparent from the practice of Khulafā-e-Rashideen. Those who have heard the sermons of Ḥaḍrat Khalīfatul-Masīḥ II would know that this is not the time for lengthy announcements.

**Question:** If one person delivers the Friday sermon or 'Īd sermon, can another person lead the Prayer?

**Answer:** The practice of Ḥaḍrat Khalīfatul-Masīḥ II is apparent from the following note:

"Qādiān, Nabuwwat 27, 1321 Hijri. Today, Hazoor [the Promised Messiah] read the sermon for which he was sitting in a comfortable chair, which was carried by a few associates into the mosque. He offered Prayer while sitting, which was led by Ḥaḍrat Maulawi Sher Ali."[21]

Other than Khulafā, what is the instruction for the Imām al-Ṣalāt, such as Amīr or local president or Missionary? This was presented before Ḥaḍrat Khalīfatul-Masīḥ III (may Allāh shower His mercy on him) the following note, "This is a firm belief of Jamā'at Aḥmadiyya that the Khalīfa of the time in consideration of his illness can deliver the sermon, but ask someone else to lead the Prayer. Is it permissible for anyone other than the Khalīfa that one person should deliver the sermon and the other should lead the Prayer?" Hazoor [the Promised Messiah] said, "Only Khalīfa, in view of his responsibilities!"[22]

**Question:** The mosque has three stories and because of the lack of an audio system, the voice does not reach all areas. Can three different people deliver the sermon on three stories and then Prayer will be led by one person only?

**Answer:** It is not proper to have two or more people deliver the sermon on a regular basis in one mosque. It will be better if the person delivering the sermon appoints his assistants who can relay his sermon. After all, this is the practice of delivering the commands of Ṣalāt. The other option is to make the sermon very short, as Amīr-ul-Momineen has instructed in the main mosque that the sermon should not be more than ten or fifteen minutes. Another solution could be that the Imām can write down his sermon and another person delivers this, making it clear that this same sermon is being delivered on the main floor.

## Jum'ah Prayer and Radio

**Question:** Can one offer Prayer behind the Jum'ah Prayer being broadcast on the radio?

**Answer:** Just like congregational Prayer, the Friday sermon and Friday Prayer is a special worship in Islām with certain conditions without which it cannot be considered proper. The presence of an Imām, deliverance of the sermon, and leading the Prayer are requirements for Friday Prayer. A person lying in bed, thinking about God and filling his heart with love and passion cannot be considered as offering Ṣalāt. Likewise, without the presence of an Imām, listening to the sound of the sermon on the radio being broadcast from another place and offering Prayer behind it cannot be called Friday Prayer. No innovation or change is acceptable in the appointed Islāmic worship. This is a commonly held view of all Muslims. There is no room for change. If people are interested in listening to a Friday sermon being broadcast on the radio, they can do so. However, they have to offer their Friday Prayer separately. They can listen to the radio program first and then do their Friday Prayer, or they can do the Friday Prayer first and then listen to the radio program. There is no harm in it. They must do their own Friday Prayer according to the established practice. The sermon could be short, and the Prayer should be led by the Imām. Listening to the radio program is one's own preference and it could increase knowledge and earn rewards, but it cannot take the place of Friday Prayer.

**Question:** If the sermon is in progress, should we offer four Raka'āt Sunnah or two? Should they be offered during the first sermon or the second?

[21] Al-Fazl, 29 November 1942 and 27 January 1945

[22] Register Fatāwā, Fatāwā No. 111, 21 February 1972

**Answer:** A person who arrives during the sermon should offer only two Rakaʻāt Sunnah, which should be short. It is not proper to do four Rakaʻāt.

Both sermons are equally important. One should listen to both with attention. If one has to do Sunnah during the sermon, it can be done at any time, during the first sermon or the second. The better practice is to offer two Rakaʻāt immediately after arriving at the mosque. The best way is to offer two Rakaʻāt at home and then come to the mosque and listen to the sermon.[23]

The permission of two Rakaʻāt Sunnah is based on the following Ḥadīth:[24]

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ اِذَا جَاء اَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْاِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكْعَتَيْنِ وَلْيَتَجَوَّزْ فِيْهِمَا

## Talking During Friday Sermon

One is permitted to reply if the Imām asks something. Otherwise, it is a grave mistake and an act of sin [to talk during the sermon]. If one wishes to pray, it should be done in a very low voice so that others are not disturbed. I get reports from some places that people talk during the sermon. This is a serious mistake and an act of sin. One should be careful.[25]

**Question:** During Friday Prayer, is it permissible to ask for water, drink water, or provide [water to someone who needs] it?

**Answer:** There are three principles:

1. During the Friday sermon, there should be complete silence. Listen to the sermon carefully. This is almost mandated.
2. The person delivering the sermon should be mindful of his audience. He should not make them sit for a long time where they cannot find any relief and become distressed.God has provided relief[26] لَا يُكَلِّفُ اللهُ نَفْسًا اِلَّا وُسْعَهَا
3. Since a sermon is not exactly like Prayer, in case of need, one can communicate with a gesture, address the Imām, or reply to him.

It is mentioned in a Ḥadīth that a person came during the Friday sermon and started shouting,[27]

يَا رَسُوْلَ اللهِ هَلَكَ الْمَالُ وَجَاعَ العِيَالُ فَادْعُ اللهَ لَنَافَرَفَعَ يَدَيْهِ وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً فَوَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَاوَضَعَهَا حَتَّى ثَارَ السَّحَابُ أَمْثَالَ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مِّنْبَرِهٖ حَتّٰى رَأَيْتُ الْمَطْرَ يَتَحَادَرُ عَلٰى لِحْيَتِهٖ فَمُطِرْنَا يَوْمَنَا ذٰلِكَ وَمِنَ الْغَدِ بَعْدَ الْغَدِ وَالَّذِيْ يَلِيْهِ حَتَّى الْجُمُعَةِالْاُخْرٰى فَقَامَ ذٰلِكَ الْأَعْرَابِيُّ أَوْ قَالَ غَيْرُهُ فَقَالَ يَا رَسُوْلَ اللهِ تَهَدَّمَ الْبِنَاءُ وَغَرِقَ الْمَالُ فَادْعُ اللهَ لَنَافَرَفَعَ يَدَيْهِ فَقَالَ اللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا فَمَا يُشِيْرُ بِيَدِهٖ إِلٰى نَاحِيَةٍ مِنَ السَّحَابِ إِلَّا انْفَرَجَتْ وَصَارَتِ الْمَدِيْنَةُ مِثْلَ الْجَوْبَةِ

O Prophet of God, cattle are dying and crops are withering. Pray for rain! The Holy Prophet (may peace and blessings of Allāh be upon him) lifted his hands during the sermon and prayed for rain. One can understand from such narrations that in case of need, one can go for water or set up a fan in summer. The organizers, however, should make sure to provide for these necessities so there is no disorder.

**Question:** If a person arrives late and joins in the very last part of the Prayer, should he offer two Rakaʻāt or do Ẓuhr Prayer after the Imām finishes?

**Answer:** Listening to the Friday sermon and offering the full Prayer behind the Imām is the proper Friday Prayer. A lazy person who joins the Prayer late when the Imām is sitting for Tashahhud misses a great blessing. He has only earned a loss for himself. Since he was able to join in with the Imām, he should only do two Rakaʻāt and not four.[28]

## Jumʻah and ʻĪd on the Same Day

The Holy Prophet (may peace and blessings of Allāh be upon him) said when Jumʻah and ʻĪd are on the same

[23] Al-Fazl, 24 January 1942 and 14 October 1946

[24] Muslim, Kitāb al- Jumʻah

[25] Al-Fazl, 26 June 1927

[26] Al-Baqarah, Verse 287

[27] Bukhārī, Bab al-Istisqa fil Jumʻah, Ch. 1, p. 127

[28] الحنفية قالوا من ادرک الامام فی ای جزأ من صلات ہ فقد ادرک الجمعة ولو فی تشهد سجود السهو۔ کتاب الفقه علی المذاهب الاربعه

day, one can choose to perform either Jum‘ah or Ẓuhr. Then he added, “I choose Jum‘ah Prayer.”[29]

Only yesterday, I received an inquiry that if they can do Ẓuhr instead of Jum‘ah, it will make it easy for them to do their animal sacrifice. They had attached some Aḥadīth with this request too. I told them that there is surely permission to choose between Jum‘ah and Ẓuhr when ‘Īd and Jum‘ah are on the same day. However, I would like to follow the example of the Holy Prophet (may peace and blessings of Allāh be upon him). The Holy Prophet (may peace and blessings of Allāh be upon him) said that if one wishes to do Ẓuhr Prayer, it is permitted. He then added that he would do the Jum‘ah Prayer. I also say that whoever wants to do Ẓuhr Prayer today can do so. Why would he compel me not to do Jum‘ah Prayer? I would like to do what the Holy Prophet (may peace and blessings of Allāh be upon him) did, and that is the Jum‘ah Prayer.[30]

If ‘Īd and Jum‘ah are on the same day, it is permitted to do Ẓuhr Prayer in place of Jum‘ah. Daily Prayers are local, but for Jum‘ah and ‘Īd, people gather from all over the town and come from a distance. This could create some difficulty. In such circumstances, there is permission to do Ẓuhr Prayer in place of Jum‘ah. The real purpose is to provide an opportunity for the Muslims to sit together as it helps to share national concerns. Islām is not only for the cleansing of one’s heart it also provides for mutual friendship and national progress.[31]

If ‘Īd and Jum‘ah are on the same day, it is permitted to do ‘Īd Prayer and then ‘Aṣr Prayer at its own time but no Jum‘ah or Ẓuhr Prayers. ‘Ata Ibn Abi Rabah narrates that once, Jum‘ah and ‘Īd-ul-Fitr were on the same day. Hazrat ‘Abdullah Ibn Zubair said two celebrations have come together in one day. We will offer both Prayers together. Then he offered two Raka‘āt for each of them before midday and did not do any other Prayer until Aṣr. [32]

Ḥaḍrat Khalīfatul-Masīḥ the Third once followed this tradition and offered ‘Aṣr Prayer after ‘Īd Prayer (without doing Jum‘ah or Ẓuhr Prayers).

قال عطاء اجتمع يوم جمعة و يوم فطر على عهد ابن الزبير فقال عيدان اجتمعا فى يوم واحد فجمعهما جميعا فصلا هماركعتين بكرة لم يزد عليهما حتّٰى صلى العصر

## Precautionary Prayer after Jum‘ah Prayer (Ihtiyati Ṣalāt)

**Question:** Some offer a precautionary Prayer after the Jum‘ah Prayer. What should we do?

**Answer:** According to the instructions of the Holy Qur’ān, Jum‘ah Prayer is obligatory for all Muslims. After the Prayer, it is instructed to go back to your chores and businesses. Some think that in the British Empire, we cannot have Jum‘ah Prayers or the Friday sermon as the sovereign is not Muslim. Nevertheless, they deliver the Friday sermon and offer the Jum‘ah Prayer in peace and then claim that it cannot be done. They have doubts about the Jum‘ah and offer Ẓuhr Prayer and call it a precaution. They are caught in a doubt. They lose their Jum‘ah and Ẓuhr Prayer in this doubt. Just do the Jum‘ah Prayer. There is no need for the precautionary Prayer.[33]

# ‘Īd Prayer

‘Īd-ul-Fitr is celebrated on the first day of the month of Shawal after breaking the fast on the last day of Ramaḍān. This is a celebration of the blessings of the month of Ramaḍān.

‘Īd-ul-Adha is celebrated on the tenth day of the month of Dhū al-Ḥajjah. This is a celebration of the blessings of Ḥajj as well as a memory of the sacrifice of Ḥaḍrat Ibrāhīm (may peace be upon him). ‘Īd Prayer is a demonstration of Muslim culture and values. Men, women, and children all participate.[34]

On ‘Īd day, one should take a shower[35], wear a clean dress, and use perfume. A good meal should be prepared. On ‘Īd-ul-Fitr, before going for Prayer, Fitrana should be paid for helping the poor. Then go for Ṣalāt after eating something. However, on ‘Īd-ul-Adha, it is better to eat after coming back from Ṣalāt.36 If the route for going and

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[29] ۲’’ -:قال اجتمع عيدان فى يومكم هذا فمن شاء اجزاه من الجمعة و انا مجتمعون انشاء الله۔’’ابن ماجه باب اذا اجتمع العيدان فى يوم

[30] Al-Fazl, 15 March 1938, 15 February 1939

[31] Al-Muṣliḥ, 20 October 1940

[32] Abū Dāwūd, Kitāb al-Ṣalāt

[33] Al-Ḥakam, 10 August 1901, Fatāwā Masīḥ Mau‘ūd, p. 121

[34] Tirmidhī, Kitāb al-Ṣalāt

[35] Ibn Majah

[36] Tirmidhī

coming back from ‘Īd Ṣalāt is different, it is the source of more reward.[37]

‘Īd Prayer is two Raka‘āt and can be offered in an open field or any arena before the sun starts to decline. In case of need, it can be done at the mosque too.

‘Īd Prayer can be done only in the congregation. Individual Prayer is not permitted. In ‘Īd Prayer after Sana, the Imām calls out seven Takabir aloud while the followers say them quietly. For each Takbīr, the hands should be raised to the ears and then left hanging by the side.[38]

ان رسُول الله صلى الله عليه وسلم كان يكبر فى العيدين فى الاولىٰ سبعًا قبل القراءة و فى الاٰخرة خَمْسًا قبل القراءة۔

The Holy Prophet (may peace and blessings of Allāh be upon him) used to say seven Takabir in the first Rak‘ah and five in the second Rak‘ah of ‘Īd Prayer.

After Takabir, the Imām should recite Surah Al-Fātiḥa and some portion of the Holy Qur’ān and complete the first Rak‘ah. In the second Rak‘ah, he should begin by calling out aloud five Takabir and, after completing the second Rak‘ah, sit for Tashahhud, Durūd, prescribed Prayers, and then Salām.

After offering Prayer, the Imām should deliver the sermon. Just like Friday Prayer, ‘Īd Prayer has two sermons.39 If ‘Īd Prayer cannot be offered on the first day, before the sun declines, it can be offered on the next day before the sun starts to decline. ‘Īd-ul-Adha Prayer can be done on the third day too.[40]

Ṣalāt for both ‘Īdain [plural of ‘Īd] is the same except that after finishing Ṣalāt on “Īd-ul-Adha, the Imām and the followers should say Takabir aloud. From the Fajr Prayer on to the ninth of Zil-Ḥajj to the Aṣr Prayer of the thirteenth these Takabir should be said aloud after the Farḍ Prayers. These Takabir are as follows:

اَللّٰہُ اَکْبَرُ۔ اَللّٰہُ اَکْبَرُ ۔ لَاۤاِلٰہَ اِلَّا اللّٰہُ۔ وَاللّٰہُ اَکْبَرُ۔اَللّٰہُ اَکْبَرُ وَلِلّٰہِ الْحَمْدُ۔

Allāh is the greatest. Allāh is the greatest. There is no God except Allāh. And Allāh is the greatest. Allāh is the greatest. All praise belongs to Allāh.

While coming to and from ‘Īd Prayers, it was the practice of the Holy Prophet (may peace and blessings of Allāh be upon him) to say these Takabir.[41]

عن ابن عمر انه كان اذ غدا يوم الفطر و يوم الاضحى يجهر بالتكبير حتّٰى يأتى المصلى

## Question and Answers on ‘Īd Prayer

**Question:** Is ‘Īd Prayer necessary?

[redacted] ‘Īd Prayer is “Sunnat-e-Muakkadah” (an unbroken practice of the Holy Prophet (may peace and blessings of Allāh be upon him)). The Holy Prophet (may peace and blessings of Allāh be upon him) said that for ‘Īd Prayer, women and children should also attend. Only women during their period should not join the Prayer.

‘Īd Prayer can only be offered in congregation. Individual Ṣalāt is not permitted. After the first Takbīr and Sana, there are seven extra Takabir in the first Rak‘ah. These should be said aloud by the Imām, and the followers should say them quietly. With every Takbīr, the hands should be raised to the ears and then left hanging on the sides. When the Imām starts the recitation, arms should be folded together. In the second Rak‘ah, the Imām should say five extra Takabir if the Imām forgets to do the extra Takabir in ‘Īd Prayer, Sajdah Sahw has to be done. The Īd Prayer begins in the morning when the sun is about ten feet high and remains until mid-day. Ṣalāt early in this time is better.

**Question:** How many Takabir ‘Īd Prayer has? What is the view of our Jamā‘at?

**Answer:** The view of Jamā‘at Aḥmadiyya, which is also an established practice, is that in the first Rak‘ah, there are seven Takabir and in the second Rak‘ah, there are five Takabir before the start of the recitation. With every Takbīr, the hands should be raised to the ears and then left free by the side. After these Takabir, the arms should be folded on the chest and recitation started after Bismillah.

In this matter, the actions and sayings of the companions are authentic. Ḥaḍrat Abū Hurairah and Ḥaḍrat

[37] Tirmidhī, Abwab al-‘Īdain

[38] Tirmidhī

[39] Ibn Majah

[40] Abū Dāwūd

[41] Dar Qutni, p. 180

Abdullah Ibn ‘Umar used to say seven Takabir in the first Rak‘ah and five in the second before recitation.

Hazrat ‘Abdullah Ibn Mas‘ud used to say three Takabir before recitation in the first Rak‘ah and three Takabir in the second Rak‘ah after recitation before Rukū‘.

It should be kept in mind that the actions of the companions were not based upon their own opinions, rather, they were due to some instruction or action of the Holy Prophet (may peace and blessings of Allāh be upon him). The view and practice of Jamā‘at Aḥmadiyya is based upon the narration of Ḥaḍrat Abū Hurairah (may Allāh be pleased with him). If an Aḥmadī did not say the Takabir in the second Rak‘ah, it would not be proper to condemn him as wrong. However, this should not be made a routine as it would be against the unity of practice in matters of worship.

**Question:** What is the basis of ‘Īd Takabir?

**Answer:** The basis of any action could either be found in the Holy Qur’ān or explained in the saying of the Holy Prophet (may peace and blessings of Allāh be upon him). The basis of the number of Takabir in ‘Īd Ṣalāt is found in the Holy Qur’ān in a metaphorical sense and the detail comes from Aḥadīth. Tirmidhi and Ibn Majah record that the Holy Prophet (may peace and blessings of Allāh be upon him) used to say seven Takabir in the first Rak‘ah and five in the second, before the recitation. The words of Ḥadīth are:[42]

اِنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ کَبَّرَ فِی الْعِیْدَیْنِ فِی الْاَوَّلِ سَبْعًا قَبْلَ الْقِراءَۃِ وَفِی الْاٰخِرَۃِ خَمْسًا قَبْلَ الْقِرَأَۃِ۔

**Question:** After ‘Īd Prayer, should Imām deliver one sermon or two just like Jum‘ah? What is the verdict about praying after the sermon?

**Answer:** ‘Īd should have two sermons just like Jum‘ah. This is based upon Ḥadīth.[43]

عن جابر قال خرج رسُول اللہ صلی اللہ علیہ وسلم یوم فطر او اضحٰی فخطب قائما ثم قعد قعدۃ ثم قام

Another Ḥadīth is:[44]

عَنْ عُبَیْدِ اللّٰہِ بْنِ عَبْدِ اللّٰہِ قَالَ اَلسُّنَّۃُ اَنْ یَخْطُبَ الْاِمَامُ فِی الْعِیْدَیْنِ خُطْبَتَیْنِ یَفْصِلُ بَیْنَھُمَا بِجَلُوْسٍ۔ رواہ الشافعی

After the second sermon, it is not necessary to pray by raising the hands. It is not part of the sermon. However, if one does this, it is permitted. This is our practice, although it is not proven by Ḥadīth or the practice of the Holy Prophet (may peace and blessings of Allāh be upon him). If there is no prayer after the second sermon by raising the hands, there should be no objection. (To be continued)

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[42] Tirmidhī, Kitāb al-Ṣalāt
[43] Ibn Majah
[44] Nil al-Autar

# USA Jamāʿat Calendar 2024

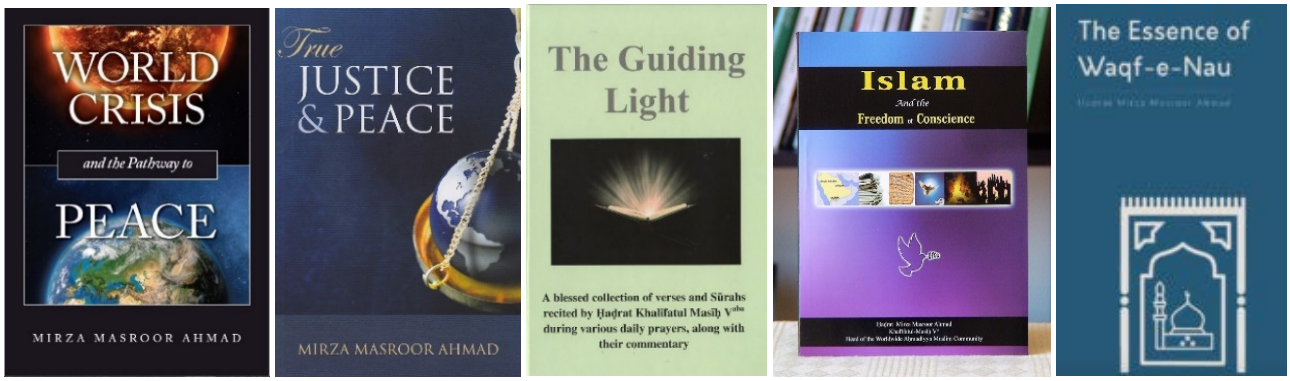
| Date/Day/Time | Event | Local/Region/National | Venue |
|---|---|---|---|
| **January** | | | |
| 1 Jan, Mon | New Year's Day | | Federal Holiday |
| 5-14 Jan Fri-Sun | Ashara Waṣiyyat | Wasaya Department | Jamāʿat |
| 6-7 Jan Sat-Sun | Local Jamāʿat/Auxiliary Activities Review of 2023 and Plan 2024 activities | | Local/Aux/Jamāʿat |
| 6 Jan, Sat | National Amila Meeting | National Jamāʿat | In-Person/Zoom |
| 12-14 Jan Fri-Sun | Ansar Leadership Conference | Majlis Ansarullah | Bait-ul-Ikram TX |
| 14 Jan, Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 15 Jan, Mon | Martin Luther King Jr. Day Long Weekend | | Federal Holiday |
| 20 Jan, Sat | National Wāqifīn-e-Nau Boys National Career Expo | WN Department | S.V./ Online |
| 21 Jan, Sun | National Wāqifāt-e-Nau National Career Expo | WN Department | S.V./ Online |
| 21 Jan, Sun | Seerat-un-Nabi Day | Regional | Jamāʿat |
| 27 Jan, Sat | Nationwide Flyer Distribution – Local | WN & Tabligh Departments | Jamāʿat |
| 28 Jan, Sun | National Public Affairs Seminar | Umur Khārijiyya Department | Bait-ur-Rahman, MD |
| 29 Jan, Mon | Day on the Hill in Washington DC | Umur Khārijiyya Department | Washington DC |
| **February** | | | |
| 1-10 Feb Thu-Sat | Salat Ashara | Tarbiyat Department | Jamāʿat |
| 3-4 Feb Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 3 Feb Sat | National Amila Meeting | National Jamāʿat | Seattle, WA |
| 9 Feb Fri | National Tabligh and Media Training | Lajna Imā'illāh | Virtual |
| 11 Feb Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 11 Feb Sun | Wasaya Webinar | Wasaya Department | Webinar |
| 17 Feb Sat 7:30 EST | Pledge of a WN and its requirements | WN Department | Webinar |
| 19 Feb Mon | Presidents' Day Long Weekend | | Federal Holiday |
| 25 Feb Sun | Muslih-i-Mauʿūd Day | Local | Jamāʿat |
| **March** | | | |
| 1-10 Mar Fri-Sun | Ashara Waṣiyyat | Wasaya Department | Jamāʿat |
| 2 Mar Sat | Refresher Course 2024 – Dar-ul Qaḍā USA | Dar-ul Qaḍā Department | Bait-ur-Rahman, MD |
| 2–3 Mar Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 2–3 Mar Sat-Sun | Local Ijtima Khuddam and Aṭfāl | Majlis Khuddam-ul-Ahmadiyya | Majlis |
| 3 Mar Sun 7 P.M. EST | Waqf-e-Jadid Webinar | Waqf Jadid Department | Webinar |
| 8-10 Mar Fri-Sun | National Mentoring Conference (LMC) | Lajna Imā'illāh Meeting | Mosque, Northern Virginia |
| 9 Mar Sat | National Amila Meeting | National Jamāʿat | In-Person/Zoom |
| 9-10 Mar Sat-Sun | Local Qur'an Conference | TaQwa Department | Jamāʿat |
| 10 Mar Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 12 Mar to 9 Apr | Ramadan | Local | Jamāʿat |
| 16 Mar Sat | WN Awareness Day (Local Jamāʿat) Part of Afṭārī | WN Department | Jamāʿat |
| 17 Mar Sun | Know Your History – 7:30-9:00 PM EST | Ishā'at Department | Webinar |
| 19-25 Mar Tue-Mon | Ramadan Tahrik Jadid Week | Tahrik Jadid Department | Jamāʿat |
| 24 Mar Sun | Masih-i-Mauʿūd Day | Local | Jamāʿat |
| **April** | | | |
| 1-10 Apr Mon-Wed | Salat Ashara | Tarbiyat Department | Jamāʿat |
| 6-7 Apr Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 10 Apr Wed | Eid-ul-Fitr | Local | Jamāʿat |
| 14 Apr Sun 7 P.M. EST | Qur'an Talks | Tarbiyat Department | Webinar |
| 26-28 Apr Fri-Sun | Majlis Shura – USA Jamāʿat | General Secretary Office | Bait-ur-Rahman, MD |
| **May** | | | |
| 3-5 May Fri-Sun | Regional Ijtima Khuddam and Atfāl | Majlis Khuddam-ul-Ahmadiyya | Regional |
| 4-5 May Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 4 May Sat 7:30 EST | How can WN prepare themselves for the Jamāʿat | WN Department | Webinar |
| 12 May Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 17-19 May Fri-Sun | Jamiʿa Canada Visit for Fathers & Boys | WN Department | Jamāʿat |
| 18 May Sat | National Amila Meeting | National Jamāʿat | Boston, MA |
| 19 May Sun | Khilafat Day | Local | Jamāʿat |
| 27 May Mon | Memorial Day Long Weekend | | Federal Holiday |
| **June** | | | |
| 1-2 Jun Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 1-2 Jun Sat-Sun | Local Khuddam Khilafat Day | Majlis Khuddāmul Ahmadiyya | Majlis |
| 1-10 Jun Sat-Mon | Salat Ashara | Tarbiyat Department | Jamāʿat |
| 7-16 Jun Fri-Sun | Ashara Waṣiyyat | Wasaya Department | Jamāʿat |
| 8 Jun Sat | National Amila Meeting | National Jamāʿat | In-Person/Zoom |
| 9 Jun Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 15-16 Jun Sat-Sun | Spiritual Fitness Camp (Local) | Tarbiyat Department | Jamāʿat |
| 16 Jun Sun | Know Your History – 7:30-9:00 PM EST | Ishā'at Department | Webinar |

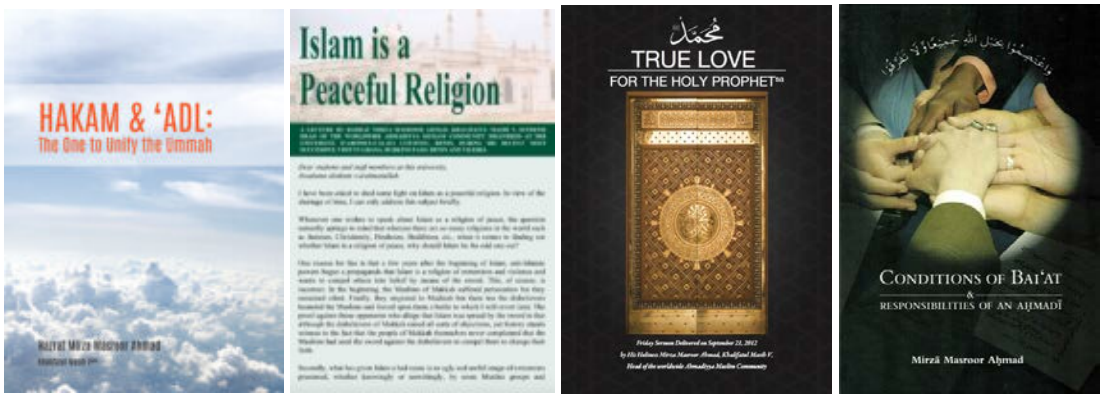
| | | | |
|---|---|---|---|
| 17 Jun Mon | Eid-ul-Adha | Local | Jamāʿat |
| 22 Jun Sat 7:30 PM EST | Roles and Responsibilities of a WN | WN Department | Webinar |
| 28-30 Jun Fri-Sun | Jalsa Salana USA | National | Richmond, VA |
| **July** | | | |
| 4 Jul Thu | Independence Day | | Federal Holiday |
| 5-7 Jul Fri-Sun | Jalsa Salana Canada | | |
| 6-7 Jul Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 13 Jul Sat | National Amila Meeting | National Jamāʿat | In-Person/Zoom |
| 14 Jul Sun7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 14-20 Jul Sun-Sat | National Youth Camp | Taʿlīm Department | Bait-ur-Rahman, MD |
| 26-28 Jul Fri-Sun | Jalsa Salana UK | | |
| 29 Jul-8 Aug Mon-Thu | Hifz-ul-Quran Camp | TaQwa Department | Not Available |
| **August** | | | |
| 1-10 Aug Thu-Sat | Salat Ashara | Tarbiyat Department | Jamāʿat |
| 3-4 Aug Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 3 Aug Sat7 P.M. EST | Waqf-e-Jadid Webinar | Waqf Jadid Department | Webinar |
| 10 Aug Sat | National Amila Meeting | National Jamāʿat | In-Person/Zoom |
| 11 Aug Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 11 Aug Sun | Wasaya Webinar | Wasaya Department | Webinar |
| 11-17 Aug Sun-Sat | National WN Summer Camps (Boys and Girls) | WN Department | Bait-ur-Rahman (B), SVA (G) |
| 22-23 Aug Thu-Fri | Spiritual Fitness Camp (Local) | Tarbiyat Department | Jamāʿat |
| 23-25 Aug Fri-Sun | Khuddam National Shura | Majlis Khuddam-ul-Ahmadiyya | Bait-ur-Rahman, MD |
| 30 Aug-1 Sep Fri-Sun | MSLM24 Conference | AMMA, AWSA, AAMS, IAAAE | Orlando, Fl |
| 31 Aug-2 Sep Sat-Mon | Labor Day Long Weekend | | Federal Holiday |
| **September** | | | |
| 7-8 Sep Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 8 Sep Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 13-22 Sep Fri-Sun | Ashara Waṣiyyat | Wasaya Department | Jamāʿat |
| 14 Sep Sat | National Amila Meeting | National Jamāʿat | Columbus, OH |
| 15 Sep Sun | USA National Quran and Science Symposium | AAMS | TBD |
| 21 Sep Sat | National Tarbiyat and Tahir Academies Conference | Tarbiyat Department | Bait-ur-Rahman, MD |
| 21-30 Sep Sat-Mon | Tahrik Jadid Ashara | Tahrik Jadid Department | Jamāʿat |
| 22 Sep Sun | Know Your History – 7:30-9:00 PM EST | Ishā'at Department | Webinar |
| **October** | | | |
| 1-10 Oct Tue-Thu | Salat Ashara | Tarbiyat Department | Jamāʿat |
| 4-6 Oct Fri-Sun | Ansar Shura and National Ijtima | Majlis Ansarullah | Bait-ur-Rahman, MD |
| 5-6 Oct Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 11-13 Oct Fri-Sun | National Khuddam and Atfāl Ijtima | Khuddam-ul-Ahmadiyya | Bait-ur-Rahman, MD |
| 12 Oct Sat | National Amila Meeting | National Jamāʿat | South Virginia |
| 13 Oct Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 12-14 Oct Sat-Mon | Columbus Day Long Weekend | | Federal Holiday |
| 18-20 Oct Fri-Sun | National Ijtima | Lajna Imā'illāh | Bait-ur-Rahman, MD |
| 26-27 Oct Sat-Sun | National TaQWA Conference | TaQwa Department | Not Available |
| **November** | | | |
| 2-3 Nov Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 3 Nov Sun | National Education Excellence Day | Taʿlīm Department | Jamāʿat |
| 8-10 Nov Fri-Sun | Lajna Majlis-e-Shura | Lajna Imā'illāh | Detroit Mosque, MI |
| 9 Nov Sat | National Amila Meeting | National Jamāʿat | In-Person/Zoom |
| 10 Nov Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 16 Nov Sat | Regional WN Ijtimāʿāt (16 Regions) | Regional WN Department | Jamāʿat |
| 28 Nov-1 Dec | Thanksgiving Long Weekend (Thu-Sun) | | Federal Holiday |
| **December** | | | |
| 1-10 Dec Sun-Tue | Salat Ashara | Tarbiyat Department | Jamāʿat |
| 7-8 Dec Sat-Sun | Local Jamāʿat/Auxiliary Activities | Local/Aux | Jamāʿat |
| 7 Dec Sat | National Amila Meeting | National Jamāʿat | In-Person/Zoom |
| 7 Dec Sat 7 P.M. EST | Waqf-e-Jadid Webinar | Waqf Jadid Department | Webinar |
| 8 Dec Sun 7 P.M. EST | Quran Talks | Tarbiyat Department | Webinar |
| 13-15 Dec Fri-Sun | Fazl-e-Umar Qa'idin Conference/Atfāl Refresher Course Khuddam-ul-Ahmadiyya | | Bait-ur-Rahman, MD |
| 13-22 Dec Fri-Sun | Ashara Waṣiyyat | Wasaya Department | Jamāʿat |
| 14 Dec Sat | Jamiʿa Inspiration and Orientation Camp and Virtual Open House – 3 Hours | WN Department | Online |
| 15 Dec Sun | Know Your History – 7:30-9:00 PM EST | Ishā'at Department | Webinar |
| 15 Dec Sun | Wasaya Webinar | Wasaya Department | Webinar |
| 25 Dec Wed | Christmas Day | | Federal Holiday |
| 27-29 Dec Fri-Sun | West Coast Jalsa Salana (Tentative) | National Jamāʿat | Chino, CA |

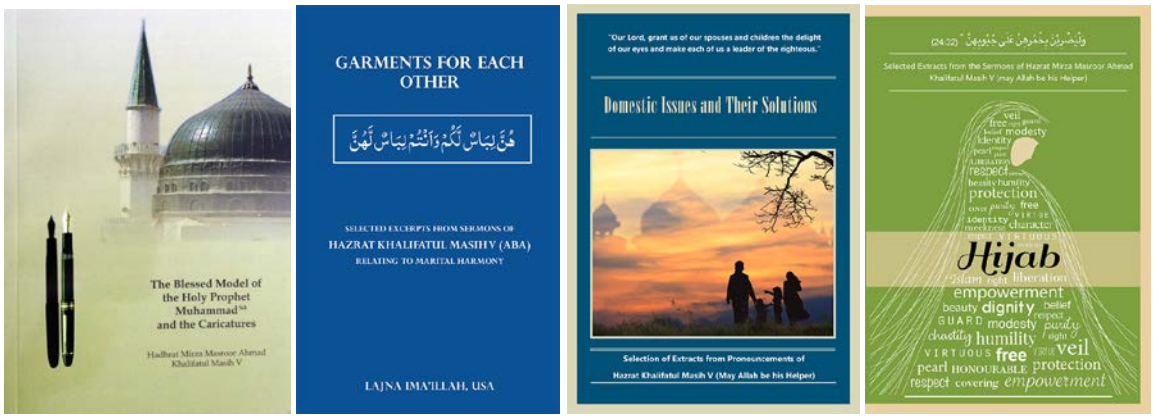
Updated by National General Secretary Office, USA, December 14, 2023.

# Books by Ḥaḍrat Khalīfat-ul-Masīḥ V

**May Allah be his helper**



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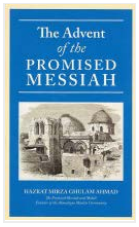
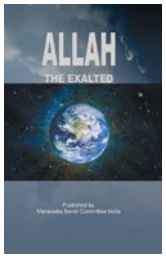
# Have you read all the books of the Promised Messiah?

**May peace be upon him**

Promised Messiah and Imam Mahdi, Ḥaḍrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



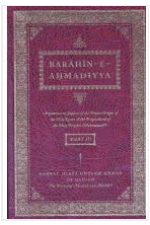
The Advent of the Promised Messiah

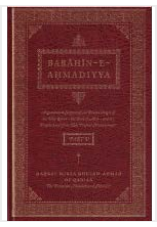


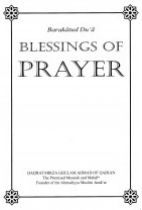
Allah the Exalted

Barahīn-e-Ahmadiyya 1-2

Barahīn-e-Ahmadiyya 3

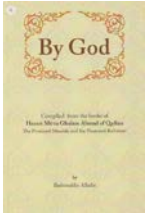

Barahīn-e-Ahmadiyya 4


Barahīn-e-Ahmadiyya 5

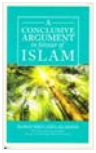


Blessings of Prayer

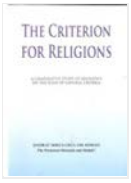
The British Government and Jihad



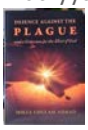
By God



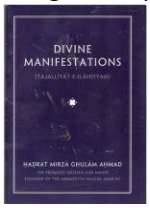
The Conclusive Argument in Favour of Islam



The Criterion for Religions

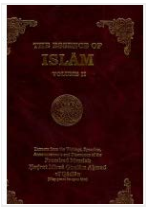


Defense against the Plague and a Criterion for the Elect of God

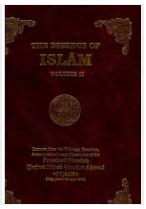


Divine Manifestations

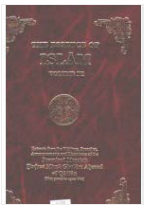
Elucidation of Objectives



The Essence of Islam Volume 1



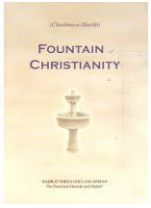
The Essence of Islam 2



The Essence of Islam 3

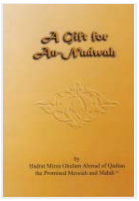
The Essence of Islam 4

The Essence of Islam 5

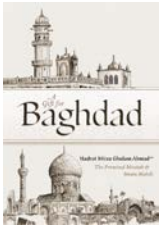


Fountain of Christianity

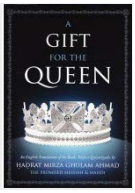
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



A Gift for Al-Nadwah

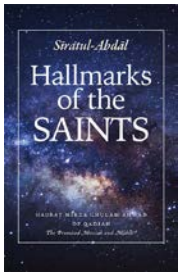


A Gift for Baghdad

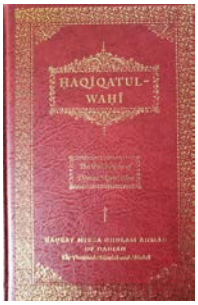


A Gift for the Queen

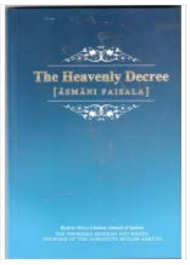
The Green Announcement



Hallmarks of the Saints

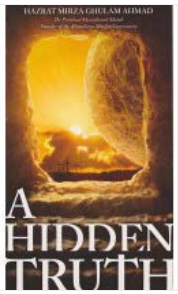


Haqiqat-ul-Wahi

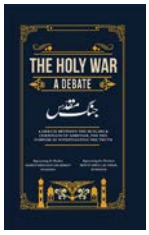


The Heavenly Decree

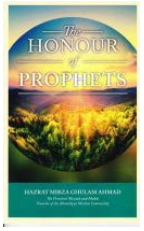
The Heavenly Sign



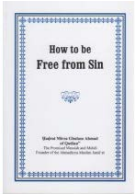
A Hidden Truth



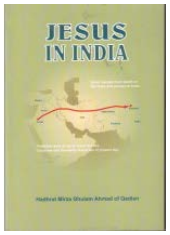
The Holy War



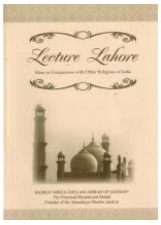
Honor of Prophets



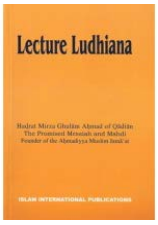
How to be Free from Sin



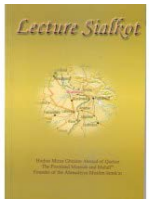
Jesus In India



Lecture Lahore

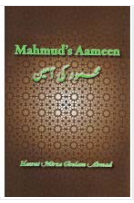


Lecture Ludhiana

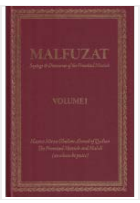


Lecture Sialkot

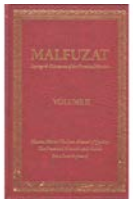
The Light of the Holy Qur'ān



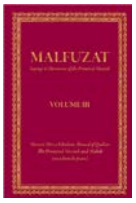
Mahmud's Ameen



Malfūzāt Volume 1

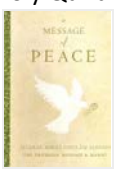


Malfūzāt Volume 2

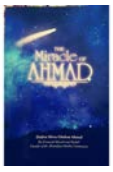


Malfuzat Vol 3

Malfuzat Vol 10



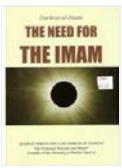
A Message of Peace



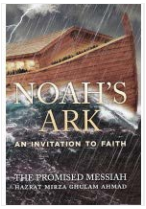
The Miracle of Ahmad

A Misconception Removed

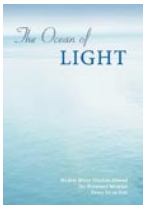
The Nature of the Mahdi



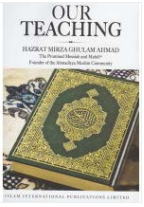
The Need for the Imam



Noah's Ark



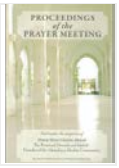
The Ocean of light



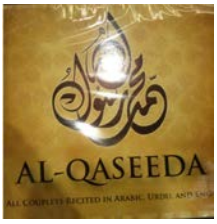
Our Teaching

The Philosophy of the Teachings of Islam

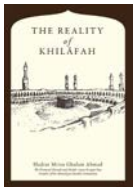
Pleasant stories and anecdotes



Proceedings of the Prayer Meetings



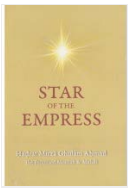
Al-Qaseeda Audio



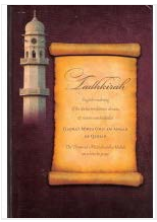
The Reality of Khilafah

A Review of the Debate Between Batalavi and Chakrhalavi

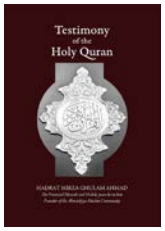
Selections from the Writings of the Promised Messiah



Star of the Empress

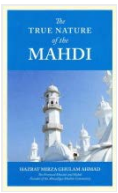


Tadhkirah

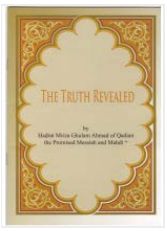


Testimony of the Holy Qur'ān

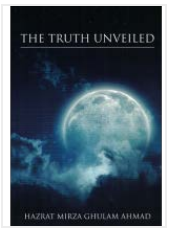
Three Questions by a Christian and Their Answers



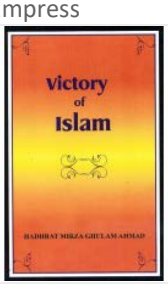
The True Nature of the Mahdi



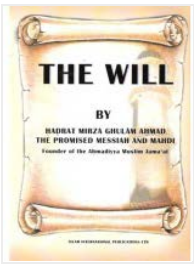
The Truth Revealed



The Truth Unveiled



Victory of Islam



The Will

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# Contribute to National Mosque Fund

**Mirza Maghfoor Ahmad, Ameer, Ahmadiyya Movement in Islam, USA**

October 8, 2023

Dear Respected Members of the Jamaʿat Ahmadiyya U.S.A.

السلام علیکم و رحمة الله و برکاته

When Hazrat Khalifatul-Masih Ayyadahullahu Taʿala Be Nasrihil-ʿAziz graciously visited the U.S.A. in 2022, National Majlis ʿAmila U.S.A. had the honor and the blessed opportunity to have a meeting with Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz. In that meeting, Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz gave the following directions for constructing and acquiring Mosques in the U.S.A.

"You should target how many buildings you will buy or construct, and then raising the funds should take place; otherwise, you may not be able to meet your objective. First of all, decide that you will construct two or three Mosques, and then you will know that you will need $6M, $7M, $8M, or $9M. This is how you set the target and appeal for the fund accordingly."

While following up on the directions of Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz, the National Mosque Committee identified the priority list of 6 locations in the U.S.A., and the National Majlis 'Amila approved it and asked the National Mosque Committee to plan the construction or purchase of the Mosques in these places.

It is important to mention that the National Mosque Committee would decide the planning, design, and size of all Mosques under this initiative. After primary determination, the National Mosque Committee would present the details to the National Majlis ʿAmila for approval.

The construction management from the design to completion would be handled by the National Mosque Committee, which would include the local President and local Property Secretary as part of that particular Mosque Committee when construction or purchase occurs. In other words, all these construction projects will be the responsibility of the U.S.A. National Jamaʿat and will be handed over to the local Jamaʿat administration after the completion of the projects.

To accomplish the above-mentioned plan, the National Majlis Shura has allocated $3M for the National Mosque Fund, which is part of our current National Budget approved by Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz.

Now, it is the U.S.A. Jamaʿat membership that has to donate to the National Mosque Fund to fulfill all our obligations to start these Mosques' construction and acquisition plans as per the instructions of Hazrat Khalifatul Masih Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz.

I invite you all during these historic moments and make a fervent plea to every member of the U.S.A. Jamaʿat to come forward and donate passionately to fulfill the obligations for the present and future needs of the next generations of the Jamaʿat Ahmadiyya U.S.A. purely seeking the pleasure of God Almighty.

May Allah be your Guide, Helper, and Protector. Ameen.

Wassalam

Khaksar

Mirza Maghfoor Ahmad

Ameer Jamaʿat, USA

Views from the Ijtema
Majlis Ansarullah USA
OCT 5-6, 2024

Views from the 54th Ijtema
MKA USA - Oct 11-13, 2024